

THE
SIDDHANTA DEEPIKA

OR THE
LIGHT OF TRUTH

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Vol. VIII

APRIL 1907.

No. 1.

Ourselves.

We have completed our Seventh year and with this month we commence our Eighth. As was usual in the first six years, we continued to do useful work during our Seventh, and the extent and importance of our work will be known to any casual reader who may chance to glance over the table of contents. We paid equal attention to Translations and original articles and occasionally drew freely from great books and well-conducted Magazines. In our last volume we have begun translation of Vayu Samhita—a very valuable work from Sanskrit and a critical review of Dravida Maha Bhashyam, Inner Meaning of Sivalinga &c. Our articles have always been of merit and importance, and the contributors, experts in their subjects. We know South India has been but ill-represented till now, at least so far as its literature and religion are concerned and it is on this account that we give preference to articles written on topics concerning South India and South Indian subjects. But we also deal with all subjects akin to Religious in general as well as other subjects such as literature, science and philosophy. On the whole we believe we have done what lay in our power to make the Journal a really useful and interesting one. It is gratifying to note that our work in this field has evoked much appreciation and interest from many eminent scholars of the West and even from Christian Missionaries.

We take this opportunity of appealing to the Public for their kind patronage and help. If each reader will find *one* new subscriber, the Magazine will be able to extend its power of usefulness.

In conclusion we pray to the Almighty for the long life and prosperity to our Patrons, *His Highness the Maharaja of Travancore* and *Sreeman Veadadrisadasa Mudaliar Acergal* and hope that the kind patronage extended by them to us in past years will ever continue. We have also to thank our subscribers for their prompt payments and our contributors for their ready contributions and to hope that they will continue to do so this year also.

THE EDITOR.

DEATH BEFORE DEATH.

by R. S. SUBRAMANIAM Esq., Colombo.

To start with a paradox in the investigation and study of spiritual truths is indeed setting up a blind while labouring for sight through the mist. 'Death before death' is an apparent absurdity and perhaps the lenient critic would assign 'premature death' as its possible significance, death being associated with sunken eyes, wrinkled face and withered frame consequent on old age. A better and deeper meaning comes to light in closer examination. Leaving aside the mystery that is generally attributed to life and death, we may, without going far wrong, define, according to the first impressions we form of them, life as the manifestation of energy or activity, and death as the cessation of it. On seeing a beast of prey, for instance, lying across the road, the first test we would adopt is to observe whether there is motion of any kind in it, whether it moves its limbs or wags its tail or ears. Failing to notice any, we would keep ourselves at a safe distance and shout or pelt or prick, to observe whether it responds to these stimuli. If response is received, we conclude, it is alive; if none, that it is dead. So then, the two elements that constitute life are, the manifestation of activity and the response to external stimulus and the absence of these is death. Knowing as we do, that any external stimulus should take the form of either sound, touch, form, taste or smell, and that these should enter by the five portals,—the external senses, and pass through the inner gates of Manas, &c. (the Anthakkaranas), we may, by an extension of the meaning of death, call that state in which one though alive is not attracted by the object of sense, death; likewise that state in which the senses themselves fail to draw him away, as death; that state too in which the manas and its colleagues cease to function as death. 'Death before death' is then a state in life, where the normal activity of the senses and the mind ceases—a state beyond the sense-world and the thought-world. This is, in brief, the explanation of the startling paradox 'death before death'.

The following stanza of St. Thayumanavar aptly describes the subject matter of this paper.*

தந்தையம் தம்தார மகவென்னு மிவையெலாஞ்
சந்தையிற் கூட்டமிதிலே
சந்தேகமில்லை மணிமாடமாளிகை மேட
சதுரங்க சேனையுடனே
வந்ததோர் வாழ்வுமோரிந்தர ஜாலக்கோலம்
வஞ்சனை பொறுமை லோபம்
வைத்தமனமங்கிருமி சேர்ந்தமல பாண்டமோ
வாஞ்சனையிலாத கனவே
யெந்தநாளுஞ்சரி யெனத்தேர்ந்து தேர்ந்துமே
யிரவு பகலில்லாவிடத்
தேகமாய் நின்ற நின்னருள் வெள்ளமீதிலே
யானென்பதறவு முழிச்சி
நிந்தைதான்றெளியாது சுழலும்வகை யென்கொலோ
தேடரிய சத்தாகி யென்
நிந்தையினைச ருடிகொண்ட வறிவான தெய்வமே
தேசோ மயானந்தமே. (தேசோமய - 3)

Father, mother, kindred, wife and child, all these are
like the gathering at the mart, no doubt about this.
Life favoured with ruby-laid palaces, mansions
terraces and four-classed-armies, jugglery like
The body, pot of filth, habited by the mind-worm, given to
deceit, envy and avarice, is delightless dream
By knowing thus and considering times of weal and woe as one
And plunging, I-hood destroyed, in the ocean of Thy
Grace, which pervades as one, where night or day is not
Without clearing the mind, why do I whirl, O Bliss of Lustrous
Beauty, O God of Intelligence, unsearchable Reality
that indwells my heart.

A brief survey of the world around us is indispensable for this study as the whole fabric should rest on this basis. The world, though one of ups and downs is after all a disappointment and sorrow. The lowest man, the man of the world, thinks, he finds pleasure and

*வாங்கெட்டு மாருதமா யத்தழல்நீர் மண்கெடினும்
தாங்கெட்டரின்றிச் சலிப்பறிபாத் தன்மையனுக்கு
ஊங்கெட்டுயிர்கெட்டுணர்வு கெட்டென்னுன்னமும் போய்
காங்கெட்ட வாபாடித் தென்னேணக் கொட்டாமோ. (Tiruvāchakam)

pleasure alone, as he ignores his disappointments in the full blaze of sense-enjoyments; the highest man, the spiritual man, looks through the eyes of the spirit and finds Peace and Plenty, Beauty and Happiness, but the middle man sees the world in its true colours, duality all round, pleasure and pain, good and evil, riches and poverty. With a better mind and heart than those of the lowest man, he sympathises with the poor and the needy. The wails of widows, the tears of orphans, the sobs and sighs of the distressed appeal effectively to his heart and set him a thinking; he quails at the picture of misery, disappointment and sorrow that meets his eyes at every turn. Millions he sees homeless and helpless, millions forced to life-long fast, millions of the deaf, the dumb and the maimed; little helpless orphans that lie like strewn leaves on road sides knocking at death's door. In such a state of dejection and sorrow for his brothers and sisters, his heart is ready for the seed of spirituality; he enquires into the cause of these varying states of life in the world, into the misery that envelopes each soul and knows the unerring and universal Law of Justice that is behind. Thoughts of his own miserable state now flash through his mind, thoughts of innumerable births he must have had and of the cause that is operating on him, haunt him. He fully realises the utter futility of his kith and kin, much less of his possessions, in contributing to his happiness: he sees that his numberless fathers, mothers and children of his past births had done nothing, and that those of this life can do nothing to help him out.* The impermanency and unreality of his wealth and other possessions induce him to seek for something real and there dawns in him a discrimination between what is real and unreal. He appeals to the Lord of all to take him away from this world of delusion and bondage.† Hate for the things of the world dominates his mind and he even despises his own body‡. Sick of the world he is terror-stricken to be born again. Birth must end, he resolves and sings with St. Manickavasagar,

*பட்டினத்தார் திருவேதம்பம் 13.

§ தாயுமானவர் தன்னையொருவர், 2.

¶ தாயுமானவர் எனக்கெனச்செயல் 10, பட்டினத்தார் பொது 18.

‡ தாயுமானவர் பொன்னைமாதலா 1, பாம்புலி 18.

Grass was I, shrub was I, worm, tree
 full many a kind of beast, bird, snake,
 Stone, man and demon 'midst Thy hosts I served
 The form of mighty Asuras, ascetics, gods I bore
 Within these immobile and mobile forms of life
 In every species born, weary I've grown, great Lord.

திருவாசகம் செபுராணம் 26-31.

In floods from sorrow's pouring clouds that rise, Thy loving ones
 Sinking have seized the raft of Thy blest foot and risen to heaven
 Whirl'd amid troubled sea, where women billows dash and lusts
 Sea Monster wounds, I sink Master, I Thee my Refuge make.

திருவாசகம் அடைக்கலப்பத்து. 4.

With this change of life, our hero turns a new leaf, he has set his foot on the ladder of spirituality, which should be remembered, is firmly planted in Vairagya, non-attachment to the things of the world.* Having spurned all his erstwhile rare possessions of pride, he is in search of that one Reality, hungering after that Bliss alone. But he is not out of the woods yet, as now and then he is caught in the traps of traitors, he is deceived by the mischievous senses—the Gnanendrias. The eyes draw him away to gaze at a lovely object before he can check them, the ears want to hear the sweet music of charming maids and so on.† The senses accustomed to run in particular grooves from immemorial past, cannot bear to be denied their wonted food—the objects of senses. They become turbulent running from corner to corner in search of pleasure. They assembled in serious conclave and decry the purpose of the aspirant as foolish and profitless. They press him to reconsider his decision, without wasting time which can be advantageously employed in the enjoyment of the world, they seem to be very sympathetic to our hero and try a thousand and one ways to pull him down from the ladder. This is the activity or life of the senses. Many have so fallen through the delusive admonitions of the traitorous senses. No traitor in the world is so harmful and destructive as the five felons in man, who not only delude him to forego his spiritual heritage but usurp

* St. John. V. 25.

† பட்டினத்தார் பொது 4.

his power and got complete mastery over him so that he is lost in their maze.* Fully alive to the glory of his goal, a glimpse of which he catches now and then through the thicket of the senses, the mind and its attendants Kama, desire &c., he persists in his path and clinging to the glorious feet of the Lord, thus exclaims, terror stricken

வாயிலோணாந்திற் புலனெனும்வேடர் வந்தெனை யீர்த்து வெங்காமத்
தீயிலே வெதப்பி யுயிரொடுந்தின்னச் சிந்தைநைந்துருகி மெய்ம்மறந்து
தாயிலாச்சேய்ப்போ லலைந்தலைப்பட்டேன் ஞாயினுங்கருணையாமன்றுள்
நாயகமாகி யொளிவிடுமணியே நாதனே ஞானவாரிதியே.

(தாயுமானவர் சிவன்செயல் 5)

While through the gates of the (senses) five, the objects-hunters came and dragged me, half-fried (me) in

The fierce fire of lust and ate, (me) alive, my heart moved by pain, I melted and forgetting myself

Like a motherless orphan wandered and suffered, O radiant ruby, more gracious than a mother!

Lord of the Golden Hall! O Supreme Being, O Sea of Wisdom!

In this frame of mind, the aspirant endeavours to admonish, in return, the senses. O eye, the beauty you admire to-day, fades to-morrow, what will you then admire, O ear, the music you relish now, ceases the next moment, what music then? Will you go with me to see the neverfading Beauty, to hear the unending music, to taste the tasteless Taste? Thus one by one, the impermanence of the things of the world is shown to the senses and their course is turned within. The five portals are blocked and guarded and the usurpers are dethroned and subjected, they are now at his beck and call. And this is the death of the senses.

The power that grows unconsciously within, now enables the aspirant to fight out the rest of the battle with renewed vigour. It is said that those who control the senses achieve a conquest unparalleled.

He who with firmness 'curb the five restrains

Is seed for soil of yonder happy plains.

குறள் நீத்தார்பெருமை. 4. Dr. Pope's translation.

*திருவாசகம் கண்டபத்து. 1 தாயுமானவர் தத்வமுறைமை 6.

Yet there is the possibility of a slip for though our hero has left the objective world, left the world of the senses, there still stands unvanquished the arch-fiend, the traitor of traitors, who can raise the world from their ashes, who can create his own objects of desire and traverse the whole universe in no time, the felon who has been collecting forces all the while the battle was raging on in the outer-skirts—it is the mind. To one who has watched the vagaries of the mind, the tremendous world within will be quite apparent—how it whirls round and round wanders hither and thither, how it constructs palaces and mansions and lives in them, how it enjoys by itself every pleasure it needs. This world of thought is the curse of man, it is here all the subtle forces work together and form his character; even his physical form is the outcome of this thought-world. It is even here the demons of lust (kama) jealousy, avarice and the like reign. Clothing others with one's thoughts and sitting in judgment over others are the most common of evils and they are the sharpest weapons one wields for self-destruction. Forbear judgment on others, avoid assigning motives to other's acts, desist from ransacking your neighbour's pockets, then your character is well formed. It should be known that such evils even though thought of, have their effects on you. Beware of the thoughts if you would progress one should not be deluded by the thought that his thoughts are hidden and do no harm; thoughts are indelibly engraven and they mould his being.

The worlds we have left behind are in the sphere of the mind in a subjective form : a veritable forest to be cut down and cleared. The mind is a pivot, is a master-key; one may open with it the doors of Heaven or Hell as he chooses.* Turn the mind within, you reach Heaven; allow it to run out, you reach Hell. One who has outwardly abandoned the objects of sense but clings to them in the mind cannot progress in this path; there is the likelihood of his slipping down to the world again. Therefore such thoughts should at once be suppressed.† An attempt in that direction causes, as in the case of the senses, a rebellion within which cannot be quelled without requisitioning the help of an iron Will. The turbulence

* தாயுமானவர் பாடியுள்ள 15.

† தாயுமானவர் ஆசையெழுத்து 21.

of the mind entirely depends upon Desire which is at the bottom and the bit and bridle to be applied to the former should be used for the latter too. Desire being controlled, the mind ceases to agitate, consequently thought, word, and deed in their turn die of themselves.* Desire is the root of all evil, it is the cause of all bondage.

ஆசையெனும் பெருங்காற்றாடியிலவம் பஞ்செனவு மனதலையுங்காலம்
மோசம்வருமிதனாலே கற்றதுங் கேட்டதுந் தூர்த்து முத்திக்கான
நேசமு நல்வாசமும்போய்ப் புலனாயிற் கொடுமைபற்றி நிற்பாரந்தோ
தேசமுத்தருள் பழுத்தபராபரமே நிராசையின்றேற் நெய்வமுண்டோ.

(தாயுமானவர்.)

Caught in the storm of desire, like light cotton
while the mind wanders

Perdition results : by this too is caused loss of
knowledge learnt and heard, loss of

Yearning-for-Mukti and company of the Good ; such stand,
alas, identified with the senses and tangled in the
miseries of Samsara

O, the Most High of full-lustre and flowing Grace ! is
there God to one without uncovetousness.

Know the Reality from the Unreality by discrimination (viveka) and abandon the object of sense through non-attachment (vairagya) and continue that state of mind for the extinction of all desires. The effect of desire on the mind is best seen in dreams, when the mind has its full play unchecked by any role of ethics. It creates every object of desire. One desire that cropped up in the morning or the day before and already forgotten, is reproduced in the state of dream, as it was lying potentially all the while. It is within the experience of all that their wished-for objects appear in dreams and they possess them with joy but they wake up only to laugh at their own folly. Even in the waking state, desires do their function but owing to its subtlety, it remains unseen. Selfishness, anger, jealousy and the like are the medium through which they work and the evil thoughts generated by them constitute the activity or the life of the mind. For the purification of thoughts, then, desire for the things of the world should be rooted out and replaced by desire

* ஆசையெனும் 29.

for the things of the spirit. With this turning of the channel inward, godward, the mind and the senses turn too.

Let us pause here to survey the spiritual heights already scaled by the aspirant. Unlike the worldly-minded, who are caught in the storm of selfishness, tossed hither and thither on the waves of Envy, Pride and Avarice, and dashed on the rock of Impatience, Disappointment and Sorrow, our hero rests comfortably in the calm of selfless Love, rocks in the swings of Kindness, Humility and Beneficence and fortifies himself with the barricades of Patience, contentment and Happiness. Instead of the oppression of the mind and the narrowness of thought caused by dark motives of selfishness, our hero experiences delightful freedom and lightness through expansive Love. In the place of the unbearable writhing under the burden of his own thoughts, our hero swings heartily in the thought of the Lord. While the worldly-minded acquire wealth by addition to their possessions, piling gold upon gold, diamond upon diamond and yet are unhappy, our hero gains his wealth by a process of subtraction, throwing overboard gold and diamond, father and mother, kith and kin, thought by thought until the thought of the Lord dominates, and he is perfectly happy. That destructive and baneful habit in the ordinary man, of clothing others with his own thought, of picking holes on other's coats and of trying to remove the mote in other's eyes, is replaced by a cruel judgment on himself, on his own acts and on his own thought, while again the worldly-minded go seeking for help, every help comes to our hero in time, and he knows, *it must come* as the Law of Righteousness is unerring, Peace of mind is his possession and love his gift; his look charms the world; his internal Peace throws out a lustre of sublimity. He cannot be harmed by any one, he is envy-proof, malice-proof. His atmosphere being hallowed by the waves of the spirit, no arrows of evil thoughts directed against him can find their way to him: they come and fall down blunted, unable to withstand the resistance of the waves; they fall down as the arrows of Visvā-mithra fell down before Vasishtha.

The only way for the purification of the mind is to witness its work every moment. Ask what is my mind doing now? If you

find it engaged in building up a castle, pull it down and bring it back to its corner. If you find it shooting arrows of malice or envy, curb it as it digs your own grave. By persistent application of this method alone, can the mind be conquered. St. Thayumanavar addresses his mind thus.*

காராயகெஞ்சே யுன்றன் னுன்மார்க்கம் யாவையும் வைத்துக்கட்டிங்
காராயடிக்கடி சுற்றுகின்ற யுன்னவலமதிக்
கோராயிரம் புத்திசொன்னுமோர் கிலையோகெடுவாய்
பாராயணக் கொல்லுவேன் வெல்லுவேனருட்பாங்குகொண்டே.

(பாயப்புலி - 50)

Come O mind! pack up all thy improprieties and from here Enquire (for Truth.) Oft art thou whirling and considerest not My thousand advices against thy evil nature, O Perishing one See thou! I'll kill thee with the axe of Holy Grace: I'll conquer thee.

Once or twice in a day during the calm hours of the morning or night-fall, one should sit in judgment over his mind, reviewing the doings of the whole day and censure the mind for any misbehaviour. By a repetition of this process, one will be able to witness the thoughts as they occur and check them then and there. Perseverance in this will result in the complete annihilation of the tendencies. Samskaras, that raise such thoughts. With desires checked, tendencies destroyed the mind attains the Peace sought for.

Now our hero can be thrown in the midst of gaieties, in the midst of worldly revelry; none of these will attract him; he is the spoon which knows not the taste of the dainty dish. And this is the death of the mind; there is a higher stage of this death which will follow.

The characteristic of the mind is to grasp at anything, but as its channel and that of the senses have been turned inward, it cannot grasp at the things of the world. It now flies to the Holy Lord in good earnest, it sticks fast to Him. The senses of the aspirant pine after the Lord, his only thought is about Him, his only desire is to possess Him. Thus sings St. Manicavasagar.

* பாயப்புலி 49. தன்னையறிய 1,

உற்றா யான்வேண்டே தூர்வேண்டேன் பேர்வேண்டேன்
கற்றா யான்வேண்டேன் கற்பனவு மினியமைபு
குற்றாதத்தமர் துறையும் கூத்தாவுன் குறாகழற்கே
கற்றுவின் மனம்போலக்கித்தருக வேண்டுகேனே. திருப்புகழ்ப் 3.*

Nor friends, nor kin I seek, no city I desire, no name I crave,
No learned ones I seek, and henceforth lessons to be earned suffice
Thou dancer in Kuttalam dwelling blissful, Thy resounding feet
I'll seek; that as the cow yearns for its calf, my longing soul may melt.

The yearning for Him with melting heart, tearful eyes and shivering frame, if experienced in the life of any, that man is truly blessed. That marks the intensity of the Love which then holds sway. Masters of different religions have testified to it and their ecstatic utterances while in that mood, will melt even a stony heart. Saints Manicavasagar, Thayumanavar and others, have left on record how they pined for the Lord and how all should pine for Him.

கெக்குகெக்குன்னருகியருகி நின்று மிருந்துகிடந்து மெழுந்து
நக்குமழுதுந்தொழுதும் வாழ்த்தி நானுவதத்தாற் கூத்துகவற்றிச்
செய்கர்போதுத் திருமேனி திகழுகோக்கிச் சிலிர்சிலிர்த்தப்
புகழுகிற்பதென்றுகொல்லோ வென்பொல்லா மணியைப்புணர்ந்தே.

புணர்ச்சிப்பத்து 8§

In bliss dissolved soul melted utterly, with every gesture meet
Laughter and tears, homage of hand and lip with every mystic dance
To see with joyous thrill, that Sacred Form like ruddy evening sky
When shall I pass, in mystic union joined with Him, my faultless Gem.

As a result of this strong and sincere yearning, the aspirant loves the Lord in everything; the whole world is to him an emblem of God. His mind cannot now see onething from the other, the differences have disappeared and in the insect that crawls, in the birds that fly, in the stone and in the beast, he adores the Lord.

பெண்ணவன்கா ணணவன்காண் பெரியோர்க்கென்றும் பெரியவன்கா
ணரியவன்கா ணயனானுன்கா
ணெண்ணவன்கா ணெழுத்தவன்காணின்பக்கேள்வி யிசையவன்காணி
யலவன்காணெல்லாந்காணும்

* Cf also திருப்பாண்டிப்பதிகம் 1. பட்டினத்தார் பொது 5.

§ ,, வாழாப்பத்து, தாயுமானவர் பன்மலை 1. எனக்கெனச்செயல்,
கல்லாலினீழல்

கண்ணவன்காண் கருத்தவன்காண் கழிந்தோர்செல்லும் கதியவன்காண்
மதியவன்காண் கடலேழ்ருழ்த்த
மண்ணவன்காண் வானவர்வணங்கியேத்தும் வலிவலத்தான்காண்
வனென் மனத்துளானே.

திருநாவுக்கரசுசுவாமிகள்-திருவலிவலம் 7.

Ceases here all differentiation, which is the function of the mind, and this is the death proper, of the mind. Even the aspirant is astonished at the death of the mind which was waging war against him before, like a formidable enemy.

அருளேயோ ராலயமா வானந்த மாயிருந்த
பொருளோடி யானிருக்கப் பொயொளித்த கெஞ்சேரீ
மருமர் முயற்கோடோ வான்மலரோ பேய்த்தேரோ
விருமர நீபுறைத்ததெவ்விடமோ காணேனே.

தாயுமானவர் எசற்றவநிலை. 9.

O Mind, that is gone and hid while I am in union with that Being Who is Bliss enshrined in the temple of Grace
Art thou, the illusion-less hare's horn, or sky lotus or the mirage,
I see not, (my) darkness left, where thou abidest.

Ahankara (I'hood) is the next veil to be consumed by the fire of Wisdom. This is the last possession of our hero to be abandoned. Many of the sharp and irritating points of I'hood have been unconsciously rounded, while our hero was achieving his conquest in the plains below. 'I did it,' 'I want it,' 'I said so,' 'I should lead' &c, have long ago bade farewell to him. Perhaps what now assert themselves, are, 'I strive for Bliss,' 'I am good,' 'I attain Bliss' &c, a very light shade of the 'I'. Even this should be exchanged for, 'the Lord does' 'the Lord is,' 'the Lord wills'.* This done, the battle is over. 'And this is the death of the 'I'.

Those who go up the ladder so far can hardly be distinguished from ordinary mad-men, they have the simplicity of children and the selflessness of the demoniacs.

பாலரோடு பேயர்மித்தர் பான்மையென நிற்பதுவே

சீவமிகுஞானியர் தஞ்செய்கை பராபரமே. தாயுமானவர் பராபரம் 143§

'Unless ye become like little children, ye shall not enter the kingdom of Heaven' says another Master (St. Mathew 18 3.)

*தாயுமானவர் பொருளியல்பு 7. ஆசையெனும் 8

§ Cf also சிற்றகோதயவிலாசம் 9.

St Manicavasagar prays to the Lord for a boon, namely, to make him die as a maniac in the eyes of the world.

உத்தமனத்தன ஸாநாயே நினைந்துருதி
மத்தமனத்தொடு மாலிகனென்ன மனக்கோவி
சொத்தனவொத்தன சொல்லிட ஆநர் திரிந்தெவரும்
தத்தமனத்தன பேசுவெஞ்ஞன் றுகொல் சாகுதேவ.

திருச்சுந்தம் 3

Melting at the thought of the Excellent, Father, Master's feet
And in rapturous mood, uttering the promptings of the mind,
From land to land rambling, that men may say 'A madman this'
And speak their fancies, (' when shall I pass.*

This state of Bliss is called Thariya. Here Atma stands in its knowledge-form, isolated from the senses and the mind : it is knowing oneself without speech and thought, (உரையுணர்விறந்துதம்மை யுணர்தல்). A state to be and to become, unqualifiable yet attainable. The more one describes this state the farther is he from the Truth.

நாமலே யொருகாலுண் னுமலுன்னொளியைப்
பாராமலுன்னபடி பார்த்திருந்தால் வாராசோ
பத்துத்தொசையுப் பரத்தெழுந்தானந்த வென்ன
தத்திக்கரைபுரன் டொன் (நாயுமானவர் உடல்பொய்யுறு 58)

If, without differentiating nor once bestowing thought,
without seeing the light within (as object)
One establishes himself in it, discerning as it is—Will it not come
The flood of Bliss, springing and overflowing the banks
rising and pervading the ten quarters.

He is lost in the flood of Bliss; what remains is the Ocean in which the drop fell. To say he attained Bliss is an error, for there is no 'he' in that state, nor can the Gnani say 'I attained Bliss' as the 'I' is dead. Nirwana, Heaven, Moksha, these are different names for 'That'. It is Oneness, Bliss, these again are relative ideas, therefore—Silence

* For every hymn of Thiruvasagam quoted, except this, I have given the translation of Dr. Pope. I must say with all deference to the learned translator, I have been obliged to attempt a translation of this hymn just to bring out the spirit of it, as he has apparently twisted the meaning and makes the Saint court Death to avoid the discordant sayings of the people; besides அடியே நினைந்து in the text should not be rendered 'Thy servant thinks' as he has done, as it cannot be the combination of அடியேன் + நினைந்து, which when combined would read அடியேன்னினைந்து or அடியேனினினைந்து.

குறையிலா கீதையாய் ஞானக்கோதிலானந்தமென்னத்
தூறியிலேபடிந்து முழித்துணைந்து நான்ரோசுருவாறுன்
குறையிலே புணர்த்திமோனவொன் கடர்கவகாடந்த
இதையென புணர்ப்பிரிந்திங்கிருக்கிலே னிருக்கிலேனே

தாயுமானவர் வம்பனேன். 2.

To become the undiminishing Fulness, to fall on and plunge in
The flow of the flood of spotless Wisdom-Bliss and become dissolved in
And thereby effect the non-appearance of I'hood
Thou show'dst the way by quibbles and didst grant the sharp
radiant sword of Silence
Separated from Thee, O Lord, here I can't remain, I can't remain.

குறையிலான் குணக்குறியிலான் குறையிலான் கொடிதாம்
புகையிலான் தனக்கென்னகோர் பற்றிலான் பொருத்தம்
மீயிலான் மைந்தர் மனைவியின்னா னெனவன் சஞ்
சையிலான் முத்திரதரும் பரிவெனனத்தருமே. துரைபெரும் 30.

Sorrowless is he, who is
Casteless, unqualifiable, non-lowly
Who is without harmful object-attachment, bereft
of all self-seeking desires
Who is homeless, childless and wifeless
And such is worthy of comparison to Para Siva,
the Giver of Freedom.

To call this incomparable state of Bliss, death, is a lie; to name this Life of All-knowledge, death, is utter ignorance; to call this state of self luminosity, death, is blindness. It is the Life in life, an Eternal Life of lasting Bliss and knowledge; Yet, it is death as the I'hood has vanished.

My brothers, 'one ounce of practice is worth more than tons of tall talk'. One who has experienced the death of the mind in his life teaches more by his silence than another who speaks volumes. If among you there is such a one, I bow down before him; if among the Buddhists I come across such a conquerer of self I adore him; if a Christian has ascended such spiritual heights I sit at his feet. Religions and creeds are nothing if one cannot live a spiritual life. Mere knowledge develops only one's Ahankara.

Should we not be able to boldly affirm, when asked,

Do any hearts beat faster, Do any faces brighten,
 To hear your footsteps on the stair, To meet you, greet you anywhere
 Are any happier to-day, Through words they have heard you say
 Life were not worth the living, If no one were the better
 For having met you on the way, And known the sunshine of your stay*

Therefore should we not all, from this moment seriously consider the life we lead, should we not make this hall a holy place for practising our spiritual ideals, should we not infuse into our being a selfless Love for all, so that, with the Grace of the Lord, we may, with conviction each of us exclaim,

கடக்கினு மோடினுநிற்கினும் வேறொருநாட்டின்றிக்
 கடக்கினுஞ் செவ்விதருக்கினு கல்லருட்தேன்விலே
 தொடக்குமென்னெஞ்ச மனமற்ற பூரணத்தொட்டிக்குளே
 முடக்குவன்யான் பரமானந்த சித்திரை மூடிடுமே.

—தாயுமானவர் பாயப்படி 12

Even while walking, running or standing, while
 lying devoid of other desires
 Or sitting evenly, in hearing of the Gracious,
 my mind will be engrossed
 And I, in the cradle of Mindless-Perfection, will lie
 crouched, and the sleep of Highest Bliss will enshroud me.

Self Sacrifice.

by KRISHNA SASTRI Esq.

The word Self-Sacrifice is a mis-nomer. There is no equivalent for the word in Indian vernaculars. From this fact however it does not follow that the Hindu never had a conception of the virtues indicated by the term. They understood the significance of things better and hence their conception of acts constituting the so-called virtue of Self-Sacrifice was much more ennobling than the petty and not very rational view, entertained by other people.

When a man suffers for another and sacrifices his own comforts, the Hindu believes that there is only a glorification of one's Self ; but no sacrifice of it which is as reprehensible and ignoble as suicide. A man's self is the most easily expansible thing, and filled

* From a letter of Swami Narayana from Port said. 11-8-1908.

with sympathy; it grows in dimensions and takes the whole sentient existence within its fold.

When you are moved by the distress of another, you realise your one-ness with that person. When one individual works for the good of another, there is a flowing of life from one to another : but there is no self-sacrifice, for the happiness of another person is felt as one's own.

The poor mother who stints herself in order that the babe at her breast may live is not sacrificing her Self, for the little one is but the compliment of her Self which will not feel itself to be complete without the dear thing.

Have you ever felt for a weak person suffering injury at the hands of a stronger one ? If you have, then verily has your self thrilled with a life which would expand it out of its incasement.

When you feel for the oppressed, for the down-trodden and espouse their cause against tyrannising might, it may be that you individually suffer, but the stimulus for the combat comes from a sense of the enlarging of your Self. The self expands and the individual's concerns extend over a wider field. One sympathises with others besides oneself. Here indeed the individual becomes a larger being with his range of susceptibilities and his capacity for happiness being enlarged.

When the philanthropist goes to places of pestilence and disease and works to alleviate suffering, sacrificing all conveniences and undergoing trouble himself, he is in no way sacrificing his self ; but he is only helping it to assert itself to the fullest extent. He cannot feel happy amidst pleasure and ease when the cause of the suffering people requires his aid. He is in his element when he is fighting against suffering and misery. It may turn out that his individual efforts do not avail or what is worse that disease and death claim him as their victim. But what does it matter to him ? His feeling of self is so all-embracing that the prospect of death does not frighten him in the least.

Nothing good, nothing ennobling can come out of the stifling of the self in Man. In every act of surrender of the individual happiness, there is really an assertion of a larger self.

I

KALITOGAI NEITHAL 2.

The following piece gives with many appropriate similes a beautiful picture of the evening which is the time when women sorrow after their departed lovers. The beauty of the evening and the longing and joy it excites in nature is contrasted with the blasted love and broken life of the sorrowing women.

அகன்றூலம் விளக்குத்தன் பங்கதிர் வாயாகப்
பகனுங்கி யது போலப்படுசுடர் கல்சேர
விகன் மிகு கேமியா னிறம்போல விருள்வா
நிலவுக்காண்பதுபோல வணிமதி யோதாந்
கண்பாயல் பெற்றபோற் கணைக்காலவர் கூம்பத்
தம்புகழ் கேட்டார் போற்றலையாய்த்து மாந்துஞ்ச
முறுயல்கொள் பவைபோல முகையவிழ்பு புதனந்தச்
சிறுவெதிர்த் குழல்போலச் சுரும்பி மிர்த்திம்மெனப்
பறவைதம் பார்ப்புன்னக் கறவைதம் பதிவயிற்
கந்தமர் விரும்பொடு மன்றுகிறை புருதா
மாவதிசேர மாலவான் கொனா
வந்தியத்தன ரெதிர்கொள வயர்த்து
செந்தீச் செவ்வறு ரெடங்கவத்ததை
வாலிழை மகளிருவிர் பொதி யலிழ்க்குக்
காலையாவ தறியார்
மலை யென்மனார் மயங்கியோரே.

Engulfing the day that was brought forth to lighten the broad world, with its many rays, the sun disappeared beyond the Hills :

And darkness came, black as the color of Vishnu.

And just as it were to give it rout with its light, came the beautiful moon.

The lotus closed its petals as tired maids close their eyes.

The trees drooped in sleep, as when the learned drop their heads at praise of self.

The bushes show their white buds as though laughing.

The bees hum tunes as from a small bamboo flute

The birds think of their young ones and fly to their nests.

The cows longing after calves reach the village.
 And beasts flee to their rendezvous.
 And Brahmans prepare for their evening duties,
 And girls fire their hearths and light the lamp
 And so the evening comes !
 Lo ! how fools call this evening beautiful !
 They know not it is the time for beautiful women to part from life.

II.

KALITOGAI NEITHAL 3.

As will be evident from the many pieces already translated from Kalitogai, the author in describing nature, and through his dramatis personae, takes occasion to convey to the readers the highest expressions of the ethical sentiment and to read nature like this and preach it would be the highest Art.

To love mankind, to seek their welfare, and to relieve the distressed and the needy, not to compass evil and become hateful, not to stab people in the dark, and not to despise and glory over the fallen are some of the many lessons conveyed in this piece, besides the beautiful description and sentiments contained therein.

அருடர்ந்த காட்சியானற னோக்கானயஞ் செய்யான்
 வெருவுற யுய்த்தவ னெஞ்சம்போற் பைபய
 விருரேபு புலம்பூரக் கணைகடர் கல்சேர
 வுரவுத்தகை மழுங்கித்தன் னி மிம்பையா லொருவனை
 யிரப்பவ னெஞ்சம்போற் புல்லென்று புறமாறிக்
 கரப்பவ னெஞ்சம்போன் மரமெல்லா மிலைகடம்பத்
 தோற்றஞ்சால் செக்கருட் பிறைறுதி யெயிறுக
 நாற்றிசைபு நடுக்குறா உ மடங்கற் காலைக்
 கூற்றுநக் கதுபோலு முட்குவரு கடுமலை ;
 மாலே, உள்ளங்கொண் டகன்றவர் துணைத்தாராப் பொழுதின்கண்
 வெள்ளமா னிறநோக்கிக் கணைதொடுக்குங் கொடியான்போ
 லல்லற்பட்டிருந்தாரா யயர்ப்பிய வந்தாயோ ;
 மாலே, ஈரநில காதுகரிசந்தருளா விடனோக்கிப்
 போர்தொலைந்திருந்தாரைப் பாடெள்ளி நடுவார்போ
 பாரஞ் குற்றாரை யணங்கிய வந்தாயோ ;

மாலை, கந்தாதல் சான்றவர்களை நாரப்பொழுதின்கண்
வெந்ததோர் புண்ணின்கண் வேல்கொண்டு தழைப்பான் போற்
காந்தனோ யுழப்பாரைக் கெட்கிய வந்தாயே;

The sun is disappearing over the Western Hills,
And darkness comes stealing on little by little,
As the mental darkness of the hateful man, void of love, and
virtue and good acts.

The trees love their flush, as the mind of a man who induced
by dire poverty seeks alms,
And close their leaves, as the miser who at sight of him closes
his heart and conceals himself.

So the evening comes ! as the terrible avenger comes laughing
on the last day in the fiery firmament with the crescent moons for
his teeth, to take away all his victims.

Oh evening ! Didst thou go to me who am sorrowing for the
company of my lover who stab my heart, with him to plunge me
deeper in sorrow, as the cruel hunter who shoots at the deer which
is carried down helpless by the flood.

O evening ! Didst thou go to me, choosing the time when my
loveless lover had left me, to still increase my unbearable pain,
like unto the man who despises the foe fallen in battle and laughs at
them for their defeat !

Oh evening ! Didst thou go to me, at a time when my lover
and support has not come to assuage my sorrow, to further disturb
my mind, already seared with pain, like unto the man who disturbs
with a spear a reeking wound !

So bewails my lady.

The departed lover reappears bringing joy with him. And lo,
the evening which causes this unbearable pain, vanishes into
utter darkness, as by the appearance of a friendly Power to save
and succour a king harrassed by his enemies in his weakest
moment the enemies are completely annihilated.

J. M. N.

Meditation.

BY

K. S. ANANTHANARAYANAN Esq. B.A.

of Latent Light Culture, Tinnevely.

The modern world has now begun to open its eyes to the claims of the higher faculties of man. It has now satisfied itself that the pursuits after material greatness alone will not give happiness. The Westerner could not be made to understand the grand powers of the mind when it is at work with itself. He saw the powerful outer nature and his ambition was to be intimately acquainted with her and be her master. He directed all his energy accordingly and the result is indeed grand and beautiful. He wrung out from Nature all her subtle forces and made them all his slaves. But what is the use of your having giant servants, if your house is miserable. The Westerner could not naturally feel happy, for happiness is from within and not from without. This he never understood; and could not do so, for so fondly he had expected happiness from his position as a master of the world and from the idea of having everything on Earth yield service to him, that he could not turn his mind from them. Repeatedly have sages reiterated, the truth of Happiness cannot be sought, cannot be found in other places than within ourselves. Even that Saviour Jesus, the great Jesus has spoken to them the self same truth and told them that in the stillness of solitude they should listen to the still small voice that at random speaks and that they would surely find the thing they sought for.

But the time was not come, they would not draw their attention to the fact until at last they had found that the happiness they dreamt of was yet receding, illusive like the horizon. Sybil-like, the happiness yet sank far away. They saw this at last and when the East sent its ancient philosophy amidst the thus-bewildered westerners, it is not curious that they should at last return from their wild goose chase and ask where then is happiness! Where then is that still small voice about which our Saviour had spoken nineteen centuries ago? How can we gain that?

Yes! dear brother of the west and may I venture to say redeemed prodigal who has wasted his substance and returned home

repentent. The bliss which you are seeking is even now with you and within you. Turn your thoughts inward and bend your energies inward. In short a communion with yourself, is the surest way to real happiness.

You will perhaps now say that such words have often been heard and they are vague and seem to be meaningless. You will like to be shown the way to attain that happiness.

This leads to an explanation of meditation and how it is to be done. Meditation is deep fixed thinking of an object that you have chosen. It is to the mind what light and air are to the plants. If we would know mind we need only to desire, desire and desire. The intensity of desire is not needed to induce mind to answer our desire, but to induce us to put aside our false conception concerning Mind, and our capacity for understanding Mind. There is nothing in the universe that can step in between Mind and the Soul which desire to enter into communion with it. The deep thinking is preceded by concentration. You withdraw yourself from all extraneous influences and fix your attention upon a chosen object. There are some methods for thus withdrawing from the external world. One is what given below.

Seek a solitary place for your practice of Meditation, or at least a place much retired from public bustle and activity. Then according to some schools certain postures are prescribed. But the natural posture of lying down seems to be without danger of provoking certain psychic centres into alarming activity. Then breathe slowly in and out with interval. You must have some object for meditation. Subjects are chosen according to each person's likes and turn of mind. Save virtue, if the person has more powers to conceive of material objects, the figure of the Lord must be conceived. He must concentrate upon this when he has attained perfect ease in his posture and breath goes in and out without his noticing it. This concentration deepens gradually into Meditation. This practice gradually brings himself in communion with higher consciousness. It is in this state of communion that sages have experienced Happiness.

Reviews and Notes.

It is with pleasure we welcome this new monthly Journal. The new Reformer, It starts with high aspirations and noble ideals. Madras. In the various domains of religion, social economics and politics and other questions it appeals for a freer and nobler atmosphere, void of selfishness and greed, untrammelled by the fetters of tradition and prejudice, and animated solely by the desire to elevate and ennoble mankind. There is more selfishness in the world than is apparent and many a good movement is sacrificed at the altar of their base selfishness. There is more hypocrisy than a sincere desire to help mankind. And India is in a transition where it must tend to good or bad. There is a danger in following Western ideals themselves, and there are not wanting a few like Andrew Carnegie to strike the warning note. To base life altogether on a material basis without references to high ethical considerations is the weakest point in the civilization of Europe, and there were not wanting a few who scoffed at Mr. P. Ramanathan when he pointed out the dangers of following the European trend in social economics. There is danger in the air and there are weakness in our own social fabric, and it is well that this should be pointed out to us off and on without fear or favour. We know the editor to be a man of great earnestness and power and we wish him god speed in the noble task he has set before himself at considerable sacrifice to himself.

In regard to the contents, it is varied and interesting. That it cannot be better is due more to the paucity of cultured men among those who have devoted themselves heart and soul to study of special subjects and their investigation. We are glad to note that a premier place is given to the article of Mr. J. M. Nallaswami Pillai on the Personality of God according to the Saiva Siddhanta. Saivism is the oldest religion and it is progressive and its canon has always been as stated by St. Umapathi Sivacharya that whatever old is not true and whatever new is not necessarily false. The other articles of interest are 'Rome under the Gracchi—an analogy, by Mr. Wadia, M.A. 'The Power of forgiveness,' by Col. T. F. Dowden, 'India in transition' by Mr. Wadia, 'agriculture—nature preaching by Dewan Bahadur R. Ragoonatha Row, 'Women as makers of Japan' by Mr. Rama Row, the Japanese glass expert, and 'the widow marriage convention by Mr. R. Nilakant B.A. L.L.B. There are interesting editorial notes, literary notices and topics from periodicals. We wish the venture every success.

We give below from the excellent address delivered by Mr. K. Seshu Iyer B.A. at the Salem College Union, Vernacular Studies. the portion in which he dwelt on the importance of Vernacular studies. The whole speech was full of sense and wholesome advice, and we commend his remarks in reference to the Vernacular studies in particular. But we do not agree with him in his remark that the critical study of classics like Ramayana, Silappadikaram &c., will be of no use in acquiring that command of the language which is required for addressing the people and influencing them. The greatest orators of Brittain like Burke, Bright and Gladstone have neither spoken bad English nor bad grammar. On the other hand, they were the greatest classical scholars and their speeches have become classical. We have heard hundreds of speeches from our Indians, in English and in Vernacular and we have been better impressed when they spoke in the Vernaculars. And they were not illiterate people. The classics mentioned above if only properly studied and used will give to any one's speech that richness, simplicity and ~~directness~~ directness which is all important in the function of an orator. The remedy lies in a better and deeper method of study than heretofore.

CULTIVATION OF THE VERNACULARS.

Scholastic ideals in this country, while being favourable to Scholarship in English have been unfavourable to the cultivation of that particular kind of scholarship in the vernacular languages, most required in the present conditions of the country. You can reach the less fortunate of your poorer countrymen and appeal to them, only by talking to them in their own language. It is for them that you desire to work. It is through them and by them that you can hope to elevate your country. All your labours in this behalf will be absolutely fruitless unless you can talk to the great mass of your countrymen in the language most familiar to them. A great deal of discussion has been aroused regarding the methods by which the Vernacular languages may be cultivated with advantage so that they may serve as efficient means of popular instruction—a subject just now of the utmost importance in the service of your country. The academical system now in vogue is not calculated to promote that kind of scholarship which alone will enable you to acquire a permanent hold of your own countrymen. You ought to acquire that facility in the use of the language as will enable you to speak intelligently to the masses of the people, composed of coolies, farmers and artisans, and thereby educate them to higher level of civilisation. Thus and thus alone can you hope to do real and abiding service to your country. But the kind of scholarship encouraged by the university authorities the critical study of classical works like Kambaramayana, Jivakachintamani, Silappadikaram etc., is not likely to help you to acquire that command over the language as to make it an efficient and powerful instrument of mass education. The vernacular language requires to be cultivated in a new spirit. In fact a new and popular style of writing and speaking has to be evolved which can only be successfully achieved by greater freedom from the trammels of existing grammatical forms and rules and the standards established by past writers. So far as we could judge from present conditions, the present generation has not displayed any desire to or any capacity for achieving success in this direction. The proper development of the vernacular language is thus a problem for the younger generation to solve. To a great extent your country will depend upon the manner in which you will solve this problem.

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123 & 124. Anywhere in the world, none can be seen to equal Him, much less to be superior to Him. His great Sakti is called, in the Sruti, by the names of Swabhavaki (Natural), Gnana, Bala and Kriya. By these Saktis this world is made. There is no Pathi for Him, no characteristic marks and overlord.

125. He is the cause of all causes, and is Himself their Supreme Governor. He has no generator, and from nowhere is He generated.

126. Similarly there are no Mala, Maya and other things in Him, which are the hetus (reasons) for birth (Janma). He the one is hid in all and is everywhere enveloped.

127. He is the Antaratma (Inner-Being) of Sarvabhootas (entire existent things). He is called the Superintendent of Righteousness. He resides in all creatures. He is the Witness. He is pure consciousness and is Nirguna.

128. He is the One controller of many inert and dependent Atmas. He, as one transforms one seed into many, according as occasion requires.

129. Those Mumukshus who discern Him as resting in their own Atmas, to them alone is vouchsafed eternal happiness and to none else.

130. This Lord is the Nitya of all Nityas and is chetana of all chetanas. He, the one, Himself having no desires, fulfils the desires of the Many.

131. Him attainable by Saukhya and Yoga—Him the ultimate cause—knowing Him as the Pathi of the World, the Pasu is freed from all pasas.

130. God is Nitya and souls too are Nityas. God is chetana and souls too are chetanas. But God is the Nitya of these Nityas, and chetana of these chetanas. The souls though Nityas, have to pass through so many bodies and though they are chetanas, their chetanas undergo so many changes in their Jagra, Swapna, Sushupthi, Thuriyam and Atheethaavasthas, Kevala, Sakala and Suddha states. Before the Lord, the souls may be thought to possess no chetanam as our Acharya says: அமலுக்கென் அசித்தாமே.

132. He is the maker and discerner of the world. He is self-existent. He is consciousness. He is the producer of time. He is the Lord of Pradhana (matter as explained by the Sankhya) and Kshetragna (soul.) He is the master of gunas and is the deliverer from Pasa.

133. He in the former time, produced Brahma and Himself inculcated to him the Vedas. I propitiate that Siva by knowing whom and by the grace of whose Intellect, I desire to leave this Samsara by becoming a Mumukshu.

134. Him, Nishkala (void of parts) Nishkriya (void of action), Santa (peaceful), Niravadya (blameless), niranjana (stainless), Him, the Supreme bridge of Immortality—as is the fire after consuming the wood.

135. When men are able to roll the Sky as if it were a skin, then there will be an end of misery without knowing Siva.

136 to 140. Oh Maharishis “By the might of Tapas and the grace of the Lord, this sin destroying and meritorious knowledge, fit for the Atyasramis, the most secret in the Vedantas, given out in former kalpas, was attained by me from the mouth of Brahma by the prominence of my good fortune. This most supreme knowledge should not be taught to persons that possess no peace at their hearts—nor should it be inculcated to an undutiful son, and never to a disobedient disciple. These Arthas (meanings) when imparted to a high-souled person will shine with full radiance, when he has intense love to God and love to his guru as is to God.

(141) Then, in brief, listen to me, Siva is beyond Prakriti and Purusha. He produces everything at the time of creation and takes them back at the time of destruction. Om.

Thus ends the 4th chapter in the 1st part of the Vayusamhita.

135. All the unbrahmanas are unanimous in reading the word “Siva” and none has the word “Deva” Haradatta and Appaya Deekshita read only “Siva.” Will not this suffice to determine the correct reading?

CHAPTER V.

1. The Rishis :—" All things originate in time and all things decay in time. There is nothing anywhere that is not dependant on time.

2. Existing wherein (time), this universe, the region of the ever-recurring round of Samsara, revolves, like a wheel, bearing on it the stamp of Sarga (evolution) and Samhara (involution).

3. Whose bounds, Brahma, Vishnu, Rudra and similarly all Devas and Asuras are powerless to overstep.

4. Which wears out all creatures apportioning itself into the Past, the Present, and the Future, and exists at its will and pleasure as a Dreadful Suzerain Lord.

5. Who is this venerable Time? Is he subject to any one? How can one be above his control? Tell me this. Oh far-seeing Lord.

6. Vayu says :—This one denoted by the name Time, which is a personification of the component parts kalah, kahshta, Nimisha etc., is the grand splendour of Mahesvara.

7. This, insurmountable by all mobile and immobile things, is of the form of God's command—a power guiding the Universe.

8. His minutest power (amsarsa mayisakti) proceeding out of Him, has imbedded in this time even as are (the rays of) fire in an iron (ball).

9. The universe is therefore under the sway of Time, but time is not under the universe. This Time is under the control of Siva but Siva is not under the control of time.

10. Since the irresistible Tejas of God (Sarva) is established in time—therefore the great boundary of time is incapable of being transgressed.

11. Who can overstep Time by the keenness of his intellect? None can get over the effect of Time.

6. The next chapter defines Kalah, Kahshta, Nimisha and others. "Thejo Mahesvaram Param" is the text in the original.

7. Niyogaroopam Isasya" is the text in the original.

8. Here the author very carefully avoids confounding time and sakti; Time is Jada while Sakthi is 'ebit'.

12. He that rules the entire world by subjugating it to his power (literally under one umbrella)—He too cannot step beyond time even as is the ocean cannot pass the bounds of its shore.

13. Those who subdue the world by the suppression of their senses—even they cannot subdue time, but time subdues them all.

14. Doctors in medicine conversant in the lore of the healing arts, and skilful in the preparation of elixirs reputed as possessing the virtue of prolonging life to an indefinite period, they too cannot escape death. For Time is unconquerable.

15. A man, because of his possessing wealth, beauty, conduct, power and all other things, *thinks* one, and Time *does* another with a strong (hand).

16. Isvara unites and disunites all beings with things desirable and detestable with un-thought of upheavals and pitfalls.

17. When one man is afflicted with misery, *then* another man is blessed with happiness. Oh, wonderful is this incomprehensible Time!

18. He who is a (blooming) youth becomes (a decrepit) old man. He who is strong becomes weak. He who is rolling on wealth becomes penniless. Strange is the perverseness of time!

19. Neither high-birth, nor conduct, nor might nor learning can avail for accomplishing a thing if time be hindrance (i.e. be not favourable).

20. On them who are waited upon (by attendants) with enchanting strains of vocal and instrumental Music—and on them who are helpless and are depending on others for their very sustenance eating the food of others, Time acts alike.

21. Life-invigorating-elixirs and well-prepared-medicines become fruitless if not administered in Time. They themselves when offered in Time at once produce the desired effect.

22. None dies except in Time, nor one is born except in Time. neither one matures except in Time. No one attains pleasure or pain except in Time and nothing indeed takes place except in Time.

12. This refers to external (physical and brutal) force

13. This refers to internal (mental and subtle) force.

15. Time anticipates the desires of men.

16. Here time is eulogised as Isvara, by way of personification.

23. In Time the cool breeze wafts—In Time rain reaches reservoirs. In Time are crops raised, and in Time lives the living world.

24. Thus he who truly comprehends the true nature of Time transcends Time and discerns the Lord who is above Time.

25. Him who has neither Time, nor bandha (bondage) nor mukthi (liberation), who is neither Purusha, nor Prakrithi nor

25. There is perhaps a little bit of exaggeration in this description of Time. The function of time, as is well described in the Chinthya Agama, is simply to help the Soul to bring about the Malaparipaka—(fruition of the Soul's inherent Mala) in the threefold divisions of past, present and future. "Bhootho Bhavya Bhavishyatcha tridha roopo Bhaveth Punaha Malanam Paripakartham Kahlatatvasya Sambhavana" The Siddhanta saravali describes the function of time thus: "(Kahlo Bhootha Bhavath Vibhavi Vikrutho Juthaha—Purathresi-thussakthaya kshiprachiradi Boddhru kalanath Pumsaha kshipathyadithaha." "Time divided into the past, present and future, seizes on the knowing Soul and influenced by Isa's Sakthi, fructifies the Souls inherent Mala. Indeed Time (Kahla) is so called because it seizes on all "Kalanath sarva boothanam sakalaha Parikirthithaha" and being a grand reckoner it is termed kahla. "Kahlaha kalayatham Aham." Srikrishna in his Sivoham-posture proclaims "Kahlosmi Lokakshaya krith pravruddho Lokan Samaharthum iha pravrutthaha" "I am here Time for the purpose of destroying the world." This seizure, as we have said, is for the purpose of the Soul's Malaparipaka. One aspect of Time, which we call death, is but a sleep akin to our daily sushupthi, and is denoted by the names pralaya, laya kshaya, murithi and sambruthi, Dhwanasa, Bhangah etc. It is a relief from the necessary burden of Deha, Indriya and Karanas—a temporary rest serving the double purpose of repose for the already wearied soul and a renewal and gathering in of fresh vigour and strength for the morrow's work. Our Acharyas endorse the very same opinion. "Samharascha Jivanam Samsara Vyapara Khinnanam sushupthivathi Visranthi Hethuthaya Na Nairghrunyupadakah (Srikanta). "Niranthara Duhkhamaya Samsara chirathara parivruthi Sranthanam Jivanam kanchit kalam Vikshepa Vigama Samollasadatmanandanubhavana Visranthim Sampadayithu kamaha Rudraha" (Appaya Dikshita.)

“அதிப்பின்பாற்றல்”

அழிப்பேயவனுக்கும் இச்சை (ஒழிவிலொடுக்கம்)

கண்டனவல்லவென்றே கழித்து மிறுதுக்கண்ணே

கொண்டது பரமநந்தக்கோலம்—நாயுடனவர்.

Indeed all Agamas assert this. Mrigendra—"Bhavinam Visranmayeivam Mayayascha Parassivaha. Akalayya Swadruk Sakthya Swapam Sristyei pravarthathe."

Christian theology has invested death with gloom and horror thus divorcing it from its state as a normal condition in evolution picturing it as final, hopeless and penal, presenting it as the outcome of the wrath of an irritated Deity, the punishment for sin as well as the bar to all reformation, the entrance to a judgment irrevocable and eternal. If there be no evolution or gradual mitigation in Hell, existence there would serve no useful purpose for each individual lost and it does not stand to reason to suppose that they would be maintained in existence to endure an aimless useless misery for eternity, unproductive of

the world—To that wonderful formed Siva, the Paramesvara,—to Him is this obeisance.

any good. Nor does the belief in a Purgatory, as the Romish Church would have us believe, explain it, there being hell existence for many even after that. Death is but one of the many aspects of evolution, an outcome of God's Love and the Agamas do assert that death is but an institute of Love. As men of physical science, we see and know that there has been, and is, evolution in this world and in the starry spheres which on all sides surround us. Should we then, contrary to all analogy, reason and justice, hold that evolution is partial and truncated so far as spiritual realm alone is concerned. Indeed all evolution is for the perfection of soul—not for dead and inanimate matter. We who believe in a Mind in the Universe and a Soul within the sum of things' cannot hold otherwise. Nor is evolution a relentless ever-grinding wheel. "Some far-off Divine element to which the whole creation moves." So sings the poet. The whole is an outcome of Divine Love. "இமைப்பொழுதும் உபகாரமல்லால் ஒன்றையியக்கா நிற்குணக்கடலா யிருந்த ஒன்றை" says Thuyumanavar. Deaths' true name is therefore 'onward'. "What hurts it us here if planets arise and die? What need we care for the shrinking sun, the squandered energy, the omen of Moon's frozen peace? If man's soul grows, it matters no more how many solar systems she wears out than how many coats. "Vasansijeerna-niyatha Vihaya Anyani gruhnathi Naroparani" as the Gita says. Nevertheless to correspond with this expansion without us, there must be an expansion within. And what is birth and death if not the preparation, and befitting of the soul for that far-off espousal—an espousal of which earth's brief encounter with some spirit, quickly dear, may be the pecursory Omen.

"கானகெட்ட வாபாடி, சிவமானவாபாடி" (Thiruvachakam)

"அன்னையையும் அத்தனையுமன்றே நீத்தான்

அகன்றான் கவிடத்தாராகாரத்தைத் தன்னைமறந்தான்

தன்னும்கெட்டான் தலைப்பட்டான் கங்கை

தலைவன்றானே." (Apparswamigal.)

Death may not perhaps be an unmixed joy, as life itself is not; but that need not blind us to its own intrinsic merit as a helping factor. Time affects all except the Panchakrithya kartha. There is no exception to this rule. The next chapter explains this vividly. It cannot affect Kahla-kahla. For in Siva there is no Mala, no Maya and no Karma. Na Sivasyanavo bandhana karmo Mayeyu Eva Va. In former ages there flourished in India a certain set of thinkers known as Kahla Vadis. They considered Time as God. The Svetasvatara refers to them as "Kahlaṁ thathanye Parimuhyanmanaha" "People are derided into the belief that time is God," and defines God as "Jna Kahla kahlo Guni Sarvavidyaha" "Sentient possessor of attributes Kahla Kahla" and describes Him as presiding over it and other intermediate causes. "Kahlatma-yuktham Adhithishtathi Ekaha"—There is a reproduction of their theory in the very 1st chapter of the Mahabharata.

"Kahla moolau idam sarvam Bhavabhavow Sukha Sukhou. Kahlassru-jathi Bhoothani Kahlassamharatheprajaha. Samharantham prajaha kahlaṁ kahla samayathe punaha, Kahlo Vikruthe Bhavan Sarvanlokam Subhasuban. Kahlaḥ, samkshipathe sarvaha Praja visrujathe Punaha. Kahlassuptheshu Jagarathi Kahlohi Durathi kramaha" etc. All this has its root in Time. 'Time creates being and time destroys. Time pacifies all. Time disposes everything good and bad and all world. Time is always awake when all are in sleep. Time is indeed untransgressable."

Thus ends the 5th chapter in the first part of Vayu Samhita in Sivapurana.

CHAPTER VI.

The Rishis ask —(1) By what unit is the measurement of life-time devised. What again is the furthestmost limit of time whose form is number."

2. Vayu says: Here they say that the measure called Nimisha is the primary mode of calculating life-time. Santhi Atheethakala is the limit of this time which is formed of number.

3. The striking of the lashes of the eye (i. e. twinkling) is called Nimisha. Fifteen of such Nimishas is called Kahshta

4. Thirty Kahstas make one kalah. Thirty Kalas make one Muhoortha. Thirty Muhoorthas form one 'day and night' (Ahorathra).

5. By means of thirty such "days and night" is formed a Masa of two pakshas—called krishnapaksha and Suklapaksha which form a night and day respectively for the Pitris.

6. Six such months form one Ayana and a Varsha contains two Ayanas. By the unit of measurement of time resorted to in this world, this is called a year (abda or Varsha) for men.

7. It is the opinion of the Sastras that this (year) forms a 'day and night' of the Devas, the Dakshinayanam forming the night and the Utharayanam forming the day.

8. Just as is the case for men, thirty such days and nights form a month for the Gods (Devas). A year too for the Devas is formed of twelve such months.

9. Three hundred and sixty human years form one single year for the Devas.

10. The computation of Yugas are made by the measurement of the Devas' duration. Poets know of four yugas in Bharath varsha.

11. The first is called krita, then comes Treta and then follow the Dwapara and Kaliyugas.

9. Ten years for the Devas form one year for the Saptarishis and ten years of the Saptarishis form one year for Dhruva (Vide Linga-purana.)

12. Four thousand (Deva) years form a Kritha Yuga; Four hundred years form its sandhya; a similar four hundred forming the Sandhyamsa.

13. The years of the other three yugas are formed by subtracting a thousand years from the years of their previous yugas respectively, a hundred years being subtracted for the Sandhyas and their amsas from the Sandhyas and their amsas respectively of the previous yugas.

14. Thus a chathuryuga contains in all twelve thousand years. A thousand such chathuryugas form a Kalpa.

15. Seventy one chathuryugas form one Manvantara. In one Kalpa the revolutions of 14 Manus are completed.

16. In this natural order Kalpas and manvantaras with hundreds and thousands of prajas have come and gone.

17. A detailed account of them is not possible to give passing beyond the reach of thought and number.

18. A Kalpa is a day-time for Brahma, born of Avyaktha. A thousand such Kalpas form a year for Brahma.

19. Eight thousand such Varshas is a Yugam for Brahma, Eight thousand Yugas is a Savana for the lotus-born Brahma.

20. Nine thousand such Savanas elapsing away, there comes the death of the great Brahma.

21. In a day of his, fourteen Indras pass away. Four hundred and twenty Indras succumb in his month.

12. Thus Kritha contain in all 4800 years.

13. The Treta contains 3000 years and each of its Sandhya and Sandhyamsa contains 800 years in all 3600 years. The Dwapara contains 2000 years and each of its Sandhya and Amsa contains 200 years (2400 years in all) The Kaliyuga contains 1000 years and each of its Sandhya and Amsa contains 100 years. (1200 years in all).

15. 994 chathuryugas form the duration of 14 Manus and in a Kalpa, consisting of 1000 chathuryugas 14 manus die. The 14 manus are respectively, Swayambu Swarooshisa, Uthama, Thumasa, Raivatha, Chakshusha Vaivasvatha, Soorya Savarni Daksha savarni, Brahma savarni, Dharma savarni, Rudra savarni, Rouchya (Daiva savarni), and Bhowthya (Indra Savarni)

21. The 14 Indras are:—Hari, Vipaschit, Susanthi, Sipi, Vibhu alias Vasu or Ravi, Manojava, Purandara or Ojasvi, Mahabali, Adbutha, Saanthi, Vrishta, Rihannama, Divaspathi, and Sudha:

Beyond these come, Purusha tatva (25) composed of Vidya (26), Ragam (27), Niyati (28), Time (29), Kala (30), which five are derived from Asuddha Maya (31). Beyond them come Suddha Vidya (32), Ishwaram (33), Sadakkiam (34), Bindu or Sakti (35) and Nadam or Siva (36); (Vide table at p 244 Vol I.)

All these proceed from Suddha Maya, the original Maya called kudilai or Kundalin Sakti, which is so highly spiritualized and fine and powerful as to be identified with the Chit-Sakti of the Lord Himself. As these evolve, they form different worlds and they have their resolution. Various Powers and Principalities preside directly over these different worlds; and the lowest world is our present one, proceeding from the gross Mulaprakriti, intended for the class of souls called Sakalar, who comprise from Brahma and other Gods to men and sentient beings in this earth. This world is called the Guna world, Mulaprakriti consisting of the three gunas, Satva, Rajas and Tamas, the worlds above being Nirguna. The Gods who preside over this world are the three Deities Brahma, Vishnu and Rudra, and they are Saguna, as also the various Souls of this world. No doubt these mighty Gods have highly perfected material bodies composed more of Pure Satva Guna than other elements. Still they have a material clothing just as any other Saguna and Nirguna. *man. But the Supreme God of this School is

not Saguna but transcends guna, and hence called Gunatitan and Nirguna. The terms Saguna and Nirguna being translated personal and impersonal usually, have caused endless confusion. The meanings of the words Saguna and Nirguna are themselves interpreted variously by different Schools, and Christian writers are not all agreed about the meaning of the word *Personal*. We have however fixed the meaning of the words

Personal and
Impersonal.

Saguna and Nirguna, as enveloped in matter and therefore limited, and as transcending matter, therefore, absolute and Limitless.

We accept Emerson's definition of Personality: who says it signifies True Being, (Sat) both concrete and Spiritual. It alone is original Being. It is not limited. Personality is that universal element that pervades every human soul and which

is at once its continent and fount of Being. Distinction from others and limitation by them results from individuality (Ahankara or Anava) not Personality (Sat). Personality pertains to the substance of the Soul and individuality to its form. Another Christian writer (Rev. J. Iwerach) points out that the absolute and unconditioned Being is Personal, is not a contradiction in terms, such as a round square but that it will be true as when we say a white or Crimson Square. "When we speak of the absolute we speak of it as a predicate of Pure Being; we simply mean that absolute Personal Being is and must be self-conscious, rational and ethical; must answer to the idea of spirit. Why may not the absolute Being be self-conscious? To deny this to Him would be to deny to Him one of the perfections which even finite beings may have." St. Meikandan stated this truth long ago, in the following words.

"When the soul unites itself to God and feels His Arul, God covers it with His Supreme Bliss and becomes one with it. Will He not know with the soul what is understood by the soul itself?" (XI. 1-6.)

And our St. Tirumular states it in similar terms,

நான் நித்தன்மே யிருக்கின்ற தீசனை
வான் நித்தார் அறிவாது மயங்கினார்
உன்ன நின்றுள்ளே உயிர்த்தின்ற வொண்கடர்
தான்றியான்பின்னை யாரறிவாரே

"That day I knew my God, the same was not understood by the Devas. The Bright effulgence lighting the *inside* of my body and soul, it is said does not know. *Who else can know?*"

Sivagnana Yogi notes under Sutra 7, this supreme knowledge of God has to be distinguished from the limited and relative consciousness of the soul called *உடம்பு* or objective consciousness, and when statements are made of God that he is not conscious, it is to be understood only as negating this kind of *உடம்பு* or objective consciousness, as nothing is objective to God.

God can therefore be Nirguna and Personal. And we can therefore appreciate Professor Max Muller's difficulty when he tries

to understand the God spoken of in the Svetasvatara, Deva in the passage quoted below, he says, is the nearest approach to our own idea of a Personal God, though without the background which Vedanta always retains for it, and that it seems at first contradictory the existence of a God, a Lord, a Creator, a Ruler, and at the same time, the evidence of a super-personal Brahman.

"He is the one God hidden in all beings, all pervading, sarva Bhutadi antaratma, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, *Nirguna*."

"He is the one Ruler of many who seem to act but really do not act." "He is the eternal among eternal, the thinker among thinkers, who though one fulfils the desires of many."

"The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines everything shines after him, by His light all this is lightened."

"He makes all, he knows all, the self-caused, the knower, the time of time, who assumes qualities and knows everything, the Master of Nature and Man, the Lord of the three *Gunas*, the cause of the bondage, the existence and the liberation of the World." (VI. 2. to 16).

In another place III, 15 and 16 &c, the gender changes frequently passing from the masculine to the neuter. Of course some try to interpret that the seer in one half of the verse contemplated the Impersonal *Nirguna* Brahman and in the other half the *Saguna* Brahman, *Ish* or *Ishvara* or *Siva*. This will be ridiculous. Dr. Thibaut had pointed out, that the author of the *Vedanta Sutra* does not contemplate the distinction of a *Saguna* and *Nirguna* God, not that any such distinction did not exist at the time; but if the author spoke of God, it was of the Highest One, and not at one time of the Higher God (in *Sutra*), and of the lower God (in the 2nd *Sutra*). If he spoke of God as the creator &c of this world, it was only of the Highest God and not of a *Saguna* God. Hence it has to be noted in connection with the *Puti* postulated by the 1st *Sutra* of *Sivagnanabhada*, He is not one with the Trinity but one above them and the commentator quotes various verses from the

Devaram and Tiruvachakam, in which God is spoken of as **மூவர்** **சேவர்**, Lord of the Trinity, and who became the three, and where people who mistake Him for One of the Trinity are admonished in strong terms. We have treated of this at length in our article on 'some aspects of the Godhead' in Vol. II of the Siddhanta Deepika. We have also pointed out that the Siddhanti addresses God as He She, and It, in all the forms of speech available to him, and that God is neither Male nor female nor neuter, "**பெண், ஆண் அல்லெனும் பெற்றியை போற்றி.**" Praise be to the Lord who assumes the nature of male, female and neuter."

**பெண்ணாகி யானும் அனியாய்ப் பிறங்கொலிசேர்
விண்ணாகி மண்ணாகி இத்தனையும் வேறாகி.**

"Was Male, Female, and neuter,
Was Heaven with gleaming lights and Earth
And was none of these,—Tiruvachakam.

God is accordingly addressed as Siva, Sivah and Sivam, Sankara, Sankari, and Sankaram, Deva, Devi and Devam, without any change of Personality in the consciousness of the devotee.

Sivagnana Yogi refers to the sloka 13 in Appaya Dikshita's Sivatatva viveka and the commentary thereon in which the God's nature as Gunatita is fully described.

In the second Sutra, the topics discussed are the relation of God to the world, the question of the evolution and resolution of the world and how it is brought about. As in the previous Sutra it was mentioned that God created the world &c, the questions arise as to how He links himself to the world, whence the world is created and by what power, and how and why souls are born and reborn. In connection with these questions, the nature of 'advaita,' the nature of Karma and Maya Malas, and the nature of God's Chit and Sakti are discussed by the commentator. In regard to the first question, we have not got the full commentary of Sivagnana Yogi, but reference made to his views on this question as they are set out in his commentary of the sixth Sutra.

The text postulates that God is one with the souls, (Abheta) and different from the souls (Betha) and one-and-different (Betha-betha) “*அகையே தானையாய்.*” Of course it is felt at once that this postulate contains a contradiction and a puzzle. But is there no means of getting rid of this contradiction, and getting a clearer understanding of the subject. The usual similes given by the various Schools, are such as gold and ornament *பொன்பணிபொன்பேதம்* and light and darkness (*இருள்ஒளிபொன்பேதம்*) &c, and it will be seen at once no reconciliation is possible with these Betha and Abetha Schools. But St. Meikandan rejects these similes and gives others instead, in which a reconciliation is possible. His similes are body and mind (*உடல் உயிப்போல் உபேதம்*) (including the simile of vowel and consonant), the sun or light and the eye *கண் அருக்கன் டேன் பேதம்*, the soul or mind and the eye (*கண்ணொளியின் தூர்மபோதம்போல் பேதம்பேதம்*). In all these instances, though a difference in substance may be felt, an identity is also perceived. These objects cannot be separated, one is not the other, and yet one could not exist or act without the other. The union here is not like that of any union or relation that we know of two material objects in the world, but is that of two substances in different planes like mind and body and yet coming into union and oneness. And we know how Dr. Bain got puzzled over this unique union, and felt the contradiction that existed on the conjunction of matter the extended, and mind the unextended and complained that there was not even a single analogy to illustrate this union. And we refer our readers to our article on ‘vowels and consonants’ or Mind and Body in Vol. II. p. 13.

It was the merit of St. Meikandan to fully illustrate and illuminate the subject for the first time, and the greatest distinction of his philosophy consists in the peculiar view of *advaitam* postulated by him, differing from all the views of the different schools, and yet harmonising them all, so as to make it an universal system of philosophy. We strictly follow the Vedic Texts “*Ekam-advaitiyam Brahma,*” “*Ekameva Rudranadvaitiyaya tasteh,*” and say God is one and only one without a second, but not so as to deny the existence of other substances besides God in relation, but just

as we can say there is only the letter A, and no other letters like consonants. We have stated how this view was nothing new, in a sense, but this philosophy should have existed from the very beginning of the Tamil language when they named vowels and consonants as உயிர் உடல், or உயிர் மெய், meaning mind and body.

As the commentator points out, the word was taken by all the Schools as implying the negation of two things taking the இன்மை and மறுதலைபொருள் of the negative prefix, and it was St. Meikandan who brings out the அன்மைப்பொருள், non-difference that existed between two distinct things. The question did not arise as to the existence of substances and as to how many of them; but they arose in connection with the Mahavakya texts, 'Aham Brahmasmi,' "Tatvamasi" "Vignanam Brahman" which are postulates regarding the individual soul or self and God, in the first and second and third persons, I am god, Thou art God. He is God." And says the commentator.

மற்றென்னையோ அத்துவிதமென்னும் சொற்குப்பொருளை நினைத்தான் தான் கைவரணாக்குமாறு காட்டும், 'அது நீயாகின்றாய்,' எ-ம், 'அது காணுகின்றேன்,' எ-ம், 'அதுவிதுவாகின்றது,' எ-ம், மூவிடம்பற்றி நிகழும் தத்துவ மளி முதலிய மகாவாக்கியங்களைக்கேட்டவழி அது வென்பது ஒருபொருள், நீயென்பது ஒருபொருளாகலின், ஒருபொருள் மற்றொருபொருளாமாறி யாக வனம் என்றும் ஐய நீக்குதற்கு எழுந்ததாகலின் அதுவிதுவாதற்கேதுவாய், அவ்விதமொழிக்குமுள்ளாகிய சம்பந்த விசேடமுணர்த்துதலே யத்துவிதமென் னும் சொற்குப்பொருளைச் சுருணர்த்துகொள்க

"If you ask what then is the meaning of the word *Advaitam* I will show how Saiva Siddhantis explain it. On hearing the great texts called Mahavakya 'Tatvamasi, &c, which are used in the three persons, we see that these sentences speak of 'That, as one substance and 'Thou' as another, and enquire, how one can become the other, the answer is given to remove this doubt, by stating how one can be the other and what relation subsists between these two, and the word *Advaitam* is used to express this peculiar relation."

The word does not mean one or non-existence of two or more, but is used to express the peculiar relation that exists between two distinct things and which can become one and we had long ago called attention to this meaning in our very first work, and before

we had any chance of seeing this luminous exposition of Sivagnana Yogi, and we observed, Vide Sivagnanabotham p. 17.

"Though in all these cases, an identity is perceived, a difference in substance is also felt. It is this *relation* which could not be easily postulated in words, but which may perhaps be conceived, and which is seen as two (Dvaitam) and at the same time as not two (Advaitam); it is this relation which is called *Advaitam*, 'a unity in duality,' and the philosophy which postulates it the "Advaita philosophy."

Of all the mass of Vedic and theosophic literature that has come into existence during the last 2 or 3 decades, there are none that equal the writings of Professor Kunte for real insight into the nature of Hindu Philosophy, and critical acumen. And his summary added at the end of the first pada of the first adhyaya of His translation of the Brahma Sutras is a most beautiful and original one. Wonderful as it may seem, both Sivagnana Yogi and Kunte exactly propound the same questions and give the same answer. He shows how there are texts in the Upanishads which support the dualistic and monistic view, and the mainstay of the monists are the *Maha Vakya* texts and these texts are the great stumbling block in the path of dualists, and he shows that their interpretation cannot bear an examination, because the texts evidently do not admit of it, and all that they say is simply beside the mark.

"What is to be done? There are doubtless a few texts in the Veda which support the Pantheistic views. Most however support the Theistic principles. But so long as Pantheistic texts are not explained, the proposition that the Vedas do not teach Pantheism cannot be accepted. Again, the adjustment and interpretation of these proposed by the Theists cannot be accepted because of their being far-fetched and forced. But we do not see how the few Pantheistic texts come in the way of Theism because we believe that though they be interpreted as the Pantheists do, yet they support Theism. How can this be?" And he proceeds to show how this can only be understood in the light of Yoga. After instancing the various forms of Bhakti, (Gharhya and Kriya), he says, "But there is a special feature of such adoration—a feature not included in any of these. It is the ecstasitic condition of the spirit, a condition which can neither be explained nor understood without an illustration. Let the reader realize the love a mother has for her child. A mother or her child sometimes experiences a state of mind, an indescribable state. That which either of them expresses can alone convey an idea of their feelings when they are in the ecstasitic condition. The mother directly addresses the child thus, 'Oh my piece of gold, Oh, my soul, Oh my life, can I eat you up'" "இன்பம் கடிப்பது இருந்தால் தான் சேர்." Under these circumstances, the mother forgets that her body is different from that of her child, which experiences the same feeling. Such an identity is the form of the ecstasitic condition of the mind. This is a special feature of adoration. This sort of *ecstasitic identity* the Yogis feel. Hence in the Veda and in the Upanishads, the Pantheistic doctrine of the identity of the human spirit and the Supreme Spirit, if enunciated is enunciated in this way. Again the Brahma Sutra of Badarayana does not inculcate it." And he explains further below. "The characteristic feature of the Indian Vedanta is its recognition of spirit power, as it is explained in the Yoga Sutra which systematically lay down the following propositions. That the Supreme Spirit, or God

is related to the human Spirit, that the human spirit has very great potential powers and that of certain methods of living be adopted, it can call out its powers and become actually able to know the past and the future, and that the spirit disenthralled from the flesh is ultimately absorbed in one sense into the Supreme Spirit. The Yoga system is properly the back bone of the Vedanta."

And we had pointed out in another place, Vol. II, page 199, that the Yoga pada is not merely the back bone of Vedanta, but it is Vedanta itself.

It is not well understood that the word upanishad really means the same thing as 'Yoga'. Yoga means the Sadana required for bringing the Soul and God in Union; and the Upanishad is also the teaching of the Sadana whereby man comes nearer and nearer to God, by destroying the bonds that bind him. The root meaning (upa-near, ni-quite, sad-to perish) is hit off to a nicety in the famous line in Tiruvachakam. "The House of God," 7th verse, சென்று சென்று அணுகாய்த் தேய்த்ததேய்த்த ஒன்றும், "nearer and nearer to Thee I drew, wearing away atom by atom, Till I was one with Thee." And in the passage we quote below (chandog 1-1-10) and in several others, the word Upanishad is used as a synonym for Yoga. And this derivation really explains the scope of an Upanishad, a misunderstanding of which has led to no end of confusion. The Siddhanti takes the upanishad as the text-book of the Yoga Pada or School."

The higher stage or Pada being the Gnanapada, the words, Upanishad, Vedanta, Yoga, Saha-Marga or Sohamarga or Hamsa Marga are all synonymous; and as Vedanta strictly means, Yoga, the words, Vedanta and Siddanta are contrasted, Siddhanta meaning the Gnana marga or Pada, though it embraces all the remaining padas, Chariya, Kriya, and Yoga. The practice involved in the Mahavakya texts is this Soham Bavana, or Sivoham Bavana, and when this practice is matured, the soul stands in complete allegiance to the Supreme one, renouncing all idea of self and self action, then can the soul say "I am all the world," யானேயுலகென்பனின்ற —Sivagnanabotham 2-1-4) "In me everything originated, in me everything established, in me everything merges. That secondless-Brahman am I" (Kaival up. 21.)

As Professor Kunte speaks of the potential power of man by calling out which, he can become one with God, Sivagnana Yogi, dwells at great length, and too frequently on this special characteristic or power of man whereby man can be said to become God; and this power is the power of the soul to become that to which it is united, அதுவதுவாதல், in the language of St. Meikandan, சார்ந்ததன் ஊண்மாதல் in the language of St. Arul Nandi Sivacharya, and யாதென்றுபற்றின் அதன்யியல்பாய் நிற்பல் in the language of St. Thyumanavar and this power is likened to that of the crystal or Mirror.

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No. 2

The Inner Meaning of Siva Linga.

Continued from page 358 of Vol. VII.

When we speak of God as Light, we mean that He is chaitanya and we have shown that this light is the linga of the heart lotus; and the Linga Sooktha texts in the Vedas clearly explain this—Here are the texts.

“Nidhana pathaya namaha—Nidhanapathanthikaya namaha,
Oordhvaya namaha—Oordhva Lingaya namaha,
Hiranyaya namaha—Hiranya Lingaya namaha,
Suvarneya namaha—Suvarna Lingaya namaha,
Divyaya namaha Divya Lingaya namaha,
Bhavaya namaha Bhava Lingaya namaha,
Sarvayanamaha Sarva Lingaya namaha,
Sivaya namaha Siva Lingaya namaha,
Jvalaya namaha Jwala Lingaya namaha,
Atmeyaya namaha Atma Lingaya namaha,
Paramaya namaha Parama Lingaya namaha,
Ethath Somasya Sooryasya Sarvalingagum sthahpayathe Pahnimantram
Pavithram.”

Here the Linga is called Oordhva-linga, because as a pillar of fire it climbs upwards. It is Hiranya, because it has the appearance of molten gold. It is Suvarna because of its shining appearance. It is Divya Linga because it stands as the Emblem of Divinity. It is

Siva linga because it represents Siva. It is called jwala Linga because of its sparkling nature. It is called Atma linga because it rests as the linga of the heart lotus of man. It is called Parama linga because it symbolises "Infinity and Eternity." A phallus cannot be termed Jwala, Hiranya, Parama, Suvarna, Divya and Atma. Maharshi Bodhayana in his Mahanyasa etc., uses these Mantras as the Anga of Sri Rudram." There are also khila riks to describe the nature of Linga. The khila Riks are as authoritative as the riks themselves if we give credit to Manu who says

"Swadyayam Srahvayeth Pithre Dharma Sastram Chaivahi, Akhyabna neethi hasahmscha Puranani Khilanicha."

One should recite the Vedas, the dharmas, the Akhyanas, the Ithihasas, the Puranas and khilas during Sraddhas. The riks are: "Satyam Param Paramam Nithyam Tath Sthanuroopam, Thadeva Lingakaram "Brahma Vishnoorajasabaddha Vyrak Madhye Thayor Drisyatha Jahtha Vedah." True, Great, Eternal. This unchanging form. This alone is the shape Linga. Brahma and Vishnu were quarrelling and there arose in their midst a great fire.

The Upabrahmanas thus describe the Linga. The vidyesvara Samhita.

"Adow Brahmatva Budhyartham Nishkalam Lingam uthitham yadidam Nishkalam Sthambham Mama Brahmaiva Bodhakam Linga Lakshana yukthathvath nama lingam Braavoth idam."

In the beginning for a conception of the Absolute Brahman the Nishkala Linga arose. Let this Nishkala (void of parts being a huge pillar) pillar, which proclaims "My Brahmaiva stand as my mark or sign or symbol because it possesses the characteristics necessary for symbolising eternal Brahm."

"Mahanalasthamba Vibhishanah kruthirbabhoova Than madhya thale sa nishkalaha kimothath Adbuthahkaram ithyoochuscha Parasparam Atheendriyam idam Sthambham Agniroopam kimuthitham. Asyordhvamapichadhascha Avayorlakshya mevahi," "Yath punasthambha roopena swahvirasam Aham pura." "Anadhyanthamidam sthambham Anumathram Bhavishyathi Darsanartham hijagatham Poojanartham hi puthra kow" "Purasthath sthambha roopena Paschath Roopena charbhakow."

He, the Nishkala, became a dreadful huge pillar of fire in the midst of Brahma and Vishnu. "What is this wonderful form? Why arose this huge pillar of fire which is inconceivable to all our senses? Let us try to find out its top and bottom." So spoke the

two among themselves. The Lord says "Did I not appear formerly in the form of a pillar?" (Note here that the author says that the Lord Himself became a pillar or took the form of a pillar, not that his generative organ was found there. "Aham stambha roopena Avirasam." I appeared in the form of a stambha.) This Beginningless and Endless Sthamba Pillar will dwindle into an atom so that the world may gaze at it and worship it. "First as a pillar and then as a figure (roopa) did I appear". Another Samhita Says:

"Maha Jvala mayam ghoram stambha bhoatham Jegathraye yasyantham No madyamcha No Moolamcha drisyathe Nopamanam pramanam Va Thejaso Vasthairyasa, Brahma Vishnoo Prakupithou Lingam paramapasyatham, Jvalalingam Samudranthe Jvalantham swena thejasa." Idam Jvalah mayam lingam kasyasyath ithichinthya thou."....."Linga moorthim Maha Jvalahmalah Samvruthamavyayam, Lingasya madhye Ruchiram chandrasekhara Vigramam, Madhye Lingam Mahagborum Mahubdh-rumbhasi Sthitham."

In the three worlds this terrible form of a huge flame settled as a pillar whose top, middle and bottom are unknown. It has no similitude. It is immeasurable. "Let us see the Grand Lingam of flame which is of itself shining amidst the Ocean." Thus said Brahma and Vishnu. This endless Linga form studded with streams of flaming beams. Within that Linga is the figure adorned with the crescent moon. In the midst of the vast Ocean this High terrible Linga"—These are upabrahmanas of the text in the Ambasyapare portion of the Mahopanishad.

"Ambasyapare Nakasya Prishthe Mahathomaheeyan Sukrena Jyothigumshi samonupravishtaha, Nainam oordhavam Nathiryaucha Na madhye parijagrabbath Na thasyesekeschana Thasya nama Mahath yasa" Na sandrae Thistathi roopamasya Na Chakshusha Pasyathikascha nainam Hrida maneesha Manasah bhiklupthaha yacnam Viduramruthasthe Bhuvanthi."

His top, middle and bottom are not known. His form is not cognizable to our eyes. No man has seen it with his eyes. He is grasped by the Mind. His name is the 'Great Glory.'

The Agama says "Jyothistambha krithismrutham" "Tadroopam sookshma roopena Jyothiroopanithi smrutham" and the Vayu Samhita says "Jvalalingasya Deekshine nkaraschothare bhage makarasthasya madhyathaha." The Jyothi is represented in the form of a pillar. That form being subtle is called jyothi roopa. "This flaming Linga is formed of Pranava. A rests to its right side, U in the left and M in the middle.

This jyothi is the Eternal Brahman "jyothirjvalathi Brahmanamasi" "Aham Visvam Bhuvanamapyabhavahm Suvarna jyotheehi." "jyothi sparkles. I am therefore Brahman." I have become the entire world. I am the shining jyothi."

It is this jyothi that Yogis in their Samadhi states and Videha Mukthi Avasthas realise and become one with It. It is on realising this jyothi that the soul never returns.

"Asmath Sareerath Samuthaya Param Jyothirupa sampadyathe Na Sa pularavathathe, Na Sa Punarahvarthathe"

So says the Chandogya. "By ascending from this body and attaining the Grand jyothi. He never returns, He never returns."

The Brahma Sootra Krith in his final sootra "Anavrutthis sabdath Anavrutthisabdath" refers to this jyothi. By jyothi we must only take the thick cluster of the fiery beams; at least we must so imagine it. As so many other things of the world this jyothi is a word of the physical world. Only this is symbolically used for Brahman. The common jyothi or Light removes darkness. The Paramjyothi or God removes Agnana, the root of evil. The Brihadaranyaka gives out this prayer. "Asathoma Sathgamaya Thamaso ma jyothirgamaya Mruthyorma Amrutham Gamaya." From Asat lead us to Sat. From darkness (ignorance) lead us to Light (God) and from death lead us to Immortality." The Siddhanta Saravali in the very first address to God says "Sivakhyam Akalam jyothihi Prapadye Dhiyah"—I contemplate on that formless jyothi which is denoted by the name Siva. This jyothi form is not the form of a man or a woman. It is of the form of "Fire." It is Deepasikhakruthi or of the shape of the flame of a lamp (Vannisikhakahram). The jyothiroopam does not stand for the lustrous figure of a man or a woman. We also think that Siva-Sakthi is in the heart. But we dare say that this figure is imbedded within that linga form. The linga form is called Sakalanishkala. The Sakala forms are only products of this Nishkala form. Lingasya Madhye Ruchiram chandrasekhara Vighram. The figure of the Lord as possessing the crescent moon on the head is within the Linga. Therefore the Linga form alone is denoted by the term jyothiroopam and not the figure of a man or a woman. In our

ordinary Siva-deekshas, any one who has the Samaya deeksha performed to him or any one who is initiated with the Sripanchakshara mantra can know how the disciple is required when performing karanyasa to hold both the palms of his hands in the form of a lotus bud which is formed by the joining of the palms of the hands with a hollow inside so that the fingers of the one hand join with the fingers of the other hand; how the palms are then separated as if to show the blowing of the petals and how the Sivah-sana is pointed by the thumb in the middle of the palm and how again in the Anganyasa the Sivah-sana is pointed by the thumb in the place near the heart i.e. the chest, how Sivamoorthy is there contemplated. These are all too many plain things. Again those who have had the curiosity to look at the "Lingadharana ceremony of the Veera Saivas, whether they are done according to the Panditha achara or the Basavachara, can see that the Linga is tied round the neck and is made to hang touching the heart. Aradhya Acharyas like the Somanatha Aradhya and Panditha aradhya have written treatises regarding the suspending of the Linga. The mantras and tantras used on the occasion all describe the linga a part of the lotus. The Linga thus suspended has nothing to do with the phallus. Is the heart the place for suspending the phallus? Even the great Yagnavalkya when initiating Gargi into the secret of yoga says

"Athava paramathmanam Paramananda Vignanam, Guroopadesath Vigneyam Purusham Krishna Pingalam Brahma Brahmapure Gargi Daharabjekha madhyame Abhyasath samprapasyanthi Yoginasthvamcha thatha kuru"

The Brahma pura is the heart. The heart lotus is the place of Brahman. Having thus established the jyothiroopam as the Linga of the heart-lotus, it is our purpose now to show what this jyothi is. In our quotation from the Vayu Samhita we said that to the right side of the flaming linga rests A, to the left side U and M rests in the middle and the Nada rests in the top of the Linga. Now we all know that the combination of A, U, M, and Nada constitutes Pranava. In the Hamsopanishad we learnt that when the Hamsa merges himself in Nada that state is called Thuriyatheetham. Yadah Hamsa Nade Vileenobhavathi Thath Thuriyatheetham. In the Sootha samhita "Gnana nable Maha kande Pranavena prabodhithe

and in the Isvara gita we learn (Omkara bodhitham tatvam") and Aghora Siva himself says "(Akaradi mahthrah thraya Yukthena Pranavena—jyothiroopam samsthapya)" and in our quotation from poojastava we said "Hridpadmakhya Sivahlaye.....Visuddha manasali samsthapya Nahdathmana Lingam thatcha etc." What connection then is there between the jyothi the Pranava or the Nada and the linga. All upanishads, the Taithriya, the Chandogya, the Mandookya, the Prasna, the Swetasvatara, the Atharva sikha, the Atharvasiras and the kaivalya upanishad are unanimous in describing the efficacy of the Pranava Dhyana. "The body and soul are like the understicks of the sacrificial Arani while the Pranava is the upperstick and the fire that is ignited consumes all pasas. "Atmanam Aranim krithva-Swadeham Aranim krithva-Pranavam chotharahranim Dhyana nirmathanah bhyasath Palsam Dahathi Pandithaha." The Atharva sikha, which forms the essence of all the Vedas as the Sootha Samhita and the Vayusamhita assert, thus says

"Prahnām munasi saba karansir Nahdaththe Paramathmani samprathishtapya Dhyayitha Isanam"

and it begins with describing the mathras of Pranava A, U, M and Ardhamatra. This Ardhamathra is the final mahtra. (Yahvasane ayya chathurthyardha matrah sa Omkara." The Vayu Samhita thus describes the import of this portion of the Atharvasikha Upanishad.

"Ardha matrahmathmako nahdaha srooyathe Linga Moordhani."

This ardhamathra is formed of Bindu and Nada. What is Nada and what is Bindu? The Svayambhu Agama says

"Srishti kahlethu kutilaha kundalyahkahraye sthithaha. Tan madhye Jnanamuthpannam Thadroopam Nahdamuchayathe."

In the beginning of creation the kutila (Pranava) stands in the form of kundali, a sleeping serpent with its coils folded. In it sprang a sound (Nada) and Bindu is kundalini itself.

"Sa Bindurithi manthavyassaiva kundalinee mathah."

The word kutila itself means "curved". The Agamas assert that the two primary modes of pranava are Bindu and Nada. Of these Bindu has the form of a cypher and the Nada the form of a stick or pillar. "Prathanam Bindu Samyuktham Dvithieyam Dandam

Uchyaathe." The Vayu Samhita asserts that Bindu is of crescent form and Nada has the shape of the flame of a lamp.

"Ardha Chandrahkrithir Bindu Nahdo deepasiklahkrithihi."

The form of the Bindu is — and of the Nahda is—or again the Bindu is ○ a cypher or dot while the shape of Nahda is a long line. Sometimes the serpent is viewed as sleeping. Then its coils will be folded. At that time it is in the form of a circle, or when it is disturbed a little, its coils are a little unfolded; then the shape is a semi-circle or ardhachandrahkruthi. The conjunction of Bindu and Nahda is formed like a or like ○— or like ∪. The two joining together is called Ardha mahtra. While A, U and M have distinct sounds, the Ardha mahtra has a subtle sound. Hence it is called Anahatha. Hence this ardhamahtra is called Mownaksharam or the Silent Letter or as it is called by Saint Thirumoolar அகம எழுத்து. Saint Pattanathar characterises it as பேசாத மந்திரம் and வெட்டாத சக்கரம்.

Now we all know that the symbol a is called Pillayar-shuli and is written at the beginning of any Tamil or Grantha work. All of us (Tamils) have been in the habit of writing such a symbol at the commencement of any letter, but alas even here the western influence has made itself felt. We are gradually losing our Pranava. People ignorant of the meaning of this symbol have come to view it with disfavour to designate it as a sectarian symbol and in its place to substitute ஸ்ரீ for which we have no warrant. We have authorities requiring us to sound the Pranava or to contemplate on the Pranava at the commencement of any holy act but we have yet to find authority for the use of the novel ஸ்ரீ. This simply shows that these people have lost the Pranava and that they are far-removed from the Pranava. We will be very glad if these people can cite authorities for the use of ஸ்ரீ or for the pranava being void of Ardhamatra or for the ardhamahtra not being like a. Such is the perverseness of man! If the Pillayar-shuli is augmented with the A, U, and M, then the whole figure is the shape of of Ekadanta Ganesa—the head of an Elephant with one tusk. This also determines the correctness of the South Indian Alphabets. For instance consider the vowels and consonants of the Tamil language. We place dots over the consonant, but we do not do so

in the case of vowels. Why is this? We know that the vowels are called உயிரெழுத்து or life letters and that the consonants are called மெய்யெழுத்து or உடனெழுத்து body letters. We also know that without the help of the vowel or உயிர் the consonants or உடல் cannot sound. The relation between the vowels and consonants is like the relation which subsists between Atma and Deha. One is not derivable from the other. The consonants are not products of the vowels even as the Deha (body) is not a product of Atma (soul.) Still the consonants depend upon the vowels for their sound. There will be no consonant without the help of the vowels. The vowels partake of the nature of Nada. The consonants partake of the nature of Bindu. Nada is one which has its own sound; this Nada does not depend upon any other for its sound. But what is Bindu? The Bindu, though it has its own Mahtra or Sound, depends upon the Nada for the very existence. The Nada is life and the Bindu is body. It is to show that the Bindu is body or உடல் that we place dots over the consonants. The dots represent the Bindu. The vowels need no such signs. Hence we do not use them in the case of vowels. In the Siva-linga itself the peeta is called Bindu while the pillar is Nada. Hence the Vathula Agama says "Linga peeta prakahrena karmasadahkhyā Lakshanam Nahdam Lingamiti jāyama Binduḥ Peetaṁ udahrutham Nahda Binduyutham roopam karma sadakyam uchyathe," The karma sadakhya is siva-linga. The peeta is Bindu and the Linga is Nadam. The combination of Nada and Bindu is karmaroopam. The Vidyasvara Samhita says "Bindu. Nadatmakam Sarvam jagath sthavaṛa jagamam. Binduḥ sakthi Sivo Nahda Sivasakthyahthmakam jagath. Nadahdharam idam Bindu Bindvahdharam idam jagath. jagadadharebhoothouhi BinduNadow Vyavasthithou." The Gnana Siddhi says Gnanenathu kriyothpannam Thadroopam Bindu rochyathe. The entire world is formed of Bindu and Nada. Bindu is Sakthi and Nada is Siva. The whole world is Sivasakthi mayam. The Bindu is dependant upon Nada. The world is dependant upon Bindu. Therefore Nada and Bindu are the Adhara (Substratum) of the world of mobile and immobile things.

(To be continued.)

A. RENGASWAMI IYER.

The Todas: Their Origin and Affinities.

I—*Their Antiquity and Importance.*

The study of savage life is of immense importance to the student of modern science. Apart from the peculiar interest that civilised man finds in the doings of his half-naked brother who claims estate with the fowl and the brute of the dark regions of the habitable world, the study is of great value on account of the light it throws on the growth and development of human institutions. The study of the Negroes and the Australian savages, the non-co-operative esquimaux, and the perfectly peaceful Bodos, Dhimals and the Kocchs and other tribes of nomadic, warlike and industrial dispositions with their varied beliefs and customs have been of immense help in solving many a knotty problem in Religion and Sociology. Among other countries India too has been long noted for its several "aboriginal" tribes with primitive beliefs and singular habits and customs, chiefly among whom may be placed the Toda tribe—a people of peculiar interest to the student of South Indian Antiquities and we propose to study in these pages their curious life and devote our attention to the inquiry as to their origin, their probable affinities and migration to their present abode.

The Todas are a tribe of people who inhabit the Western and South Western plateaus of the Nilgiri Hills in Southern India. They are considered to be the oldest living inhabitants of these hills of whom the 4 other tribes i.e. the Kotas, the Kurumbas, the Irulas and the Bodagas are known to have immigrated into the Nilgiris one by one long after the Toda Settlement.

Our knowledge of these tribes dates only from the time of the discovery and settlement of the Nilgiris by the Europeans. From the account of Baikie* it appears that these hills were first entered by the Europeans in 1814 when, it is said, that two members of the survey department, penetrated into the remotest parts of the plateau. They are said to have prepared a report of their discovery and sketches of the regions visited by them and forwarded them for the information of the Government of Madras. But there are

* The "Nilgherries" by R. Baikie Esqr. M.D. edited by W. H. Smoult 1857.

others who are of opinion that the discovery of these hills was a mere matter of chance. According to them it was in the attempt of tracing and pursuing a gang of tobacco smugglers who periodically ravaged the cultivations of the adjacent plains and found a safe retreat and storing place in the caves of these hills, that two civilians of the Madras Service accidentally came upon them in 1819. But, whoever may have been the original discoverers it can be held to be tolerably certain that Sullivan, the Collector of Coimbatore, ascended the hills in 1820 and built the first house which subsequently became the nucleus of the present town of Ootacamund. It was only subsequently that the attention of the early settlers were attracted by the singular habits and manners of the tribes of the hills and any attempt was made to study their peculiarities. It was found that the hills were then inhabited by five different kinds of people. These were the Todas, the Kotas, the Kurumbas, the Irulas and the Badagas. Of these the last mentioned, as their name itself implies (Badagas—Vadagas—Northeners) were comparatively recent immigrants from the adjoining Canarese countries in the North and Coorg. It is reported that driven by persecution, conquest and famine in their native country, they found a safe abode in the Nilgiris and finding the soil of the hills fertile and fit for cultivation and the owners.—the Todas—peaceful, unmolested and willing to permit their settlement in return to their agreement to pay certain nominal rental for land, settled there permanently in large numbers. The settlement must have taken place, as History tells us, only at the time of the great political confusion in Mysore and the Canara country immediately preceding or almost simultaneous with the time of the appearance of Hyder Ali on the scene. The highly ritualistic saivism and the lingayat worship of these people and the fact that their emigration drew the attention of Hyder to these hills lend support to this view. They form to this day a large portion of the agricultural population of the hills and thrive comparatively better than the rest of the hill people. But from the historic or scientific stand-point, they are of little interest to the antiquarian, as they can hardly be regarded as one of the primitive or “aboriginal” tribes of the hills

except possessing a relative interest in having contributed their share in influencing the rites and institutions of the Toda people.

The Kotas are believed to rank next to the Todas in priority of occupation of these Hills. They are as a class most filthy in their habits, but turn out more useful work than any other tribe by applying themselves to a variety of handi-crafts including agriculture, carpentry, basket-making, pottery and leather curing. They perform all menial offices required by the Todas and Badagas and occasionally act as Barbers and Washermen. So far as we have known, they seem to be the only tribe on the hills who have any acquaintance with the working of metals, gold, silver, copper and iron, and in this respect they seem to enjoy the good will of the other tribes, especially the Todas by supplying them with ornaments of a quaint and rudimentary type. One curious thing is they know the art of soldering in silver. They also act as musicians on important occasions such as the funeral ceremonies of the Todas. The part played by the Kotas in the funerals of the Todas is to be carefully borne in mind as it is important in tracing the origin and development of one of the most impressive rites of the curious Toda people.

The Kotas as a class are very awkward-looking and their habit of eating carrion in opposition to the generally pure vegetarian life of the Todas, renders them very repulsive in the eyes of the stranger. It is therefore not very surprising that not much attention is generally devoted to the study of their habits and character and that students interest themselves so little about them. According to Shortt "the Kota language seems to be a vulgar dialect of canarese, having the same Tamil roots, but differently pronounced without the guttural or pectoral expression of the Todas. They are believed to be descended from some of the low caste tribes of yore who sought refuge on these hills from persecution practised on them by the invaders of India. Thus they have been occupying these hills from time immemorial: they did not precede, but were the first among the other tribes who followed the Todas and formed settlements on them." In confirmation of this last statement it is found that they acknowledge the Todas as lords

of the soil, pay the tribute demanded by them and hold the best lands and have also the privilege of selecting the best whenever they wish to extend their holdings. Their principal occupation which must be taken to be only the working in metals, their idolatrous religion with the offering of sacrifices at a recognised place of worship, their simple marriage rites and their partiality for monogamy, their habit of burning their dead, their language, mode of life and their addiction to drink and carrion all seem to indicate they must have been a fallen race—outcasts like the Pariahs of the adjoining Tamil and Canarese country who must have escaped into these hills to save themselves from the rigour of caste-persecution. It is also possible that originally they must have come to the hills in quest of Gold as we know that numerous traces of workings and earthen mounds are still visible in several parts of the hills not very far from their settlements which bears strong testimony to the fact that serious attempts have been made in the past in quest of the precious metal.

The two other tribes who claim notice as having long established themselves on parts of these hills subsequent to the Todas and Kotas are the Kurumbas and Irulas. The former confine themselves to the middle belts of the hills and the intermediate slopes, while the latter are found scattered into small communities occupying the lower slopes and jungles that skirt the base of the Nilgiris and as such cannot strictly be regarded as one of the hill tribes. The Kurumbas of the hills generally officiate as priests to the Badagas who will not do anything without the presence of a Kurumba. Important occasions such as setting the first plough, sowing the first handful of seed and gathering the first sheaves or when the field is blighted, their cattle attacked with murrain or themselves sick, the Badagas generally send for them without whom it is believed these important occupations cannot be begun or their misfortunes averted. They are supposed to be versed in the use of herbs and skilled in sorcery and witchcraft. The Kurumbas are believed to be the remnants of a class of nomadic shepherds of the ancient Tamil land who at the time of their gradual absorption into the great Chola Kingdom retreated in small communities into hills and

jungles where they are found to exist in a precarious state even at the present day. The Irulas as the name signifies, are a dark race of people, who practise a rude system of agriculture but more often live on hunting. They are as a tribe not very remarkable for anything and are not recognised by the other hill tribes as inhabitants of the Nilgris and consequently have no relation or dealings with them. They do not recognise the Todas as lords and pay tribute to them; but this may be due to their sphere of activity being far removed from that of the Todas and the absence of any necessity for the two tribes to come together.

Thus we see that among the few tribes that have from time to time settled on the Nilgiris, the Todas occupy a pre-eminent position—a fact which is important in the comparative study of the Tribes of the Nilgiris as well as in the inquiry as to the origin and antiquity of the Toda people. The Kotas, the Kurumbas and the Badagas recognise them as lords of the soil and pay tribute to them down to the present day. It is also on record that in acquiring the present settlement of Ootacamund compensation had to be paid by the British Government to the Todas as owners of the land. The other tribes also more or less vaguely remember the time when they ascended and settled on the Hills and their common testimony coupled with the indifference shown by the Todas themselves towards the prehistoric interesting relics of the Hills—the Cairns and Cromlechs—bear witness to the truth that the Todas must be regarded if not the most ancient at least the earliest of the existing settlers of the blue mountains. Besides their inter-tribal-relations it is reported, that at the time of the first survey and settlement of the hills, the plateau was found to be divided into five territorial subdivisions known as, Todanad, Kotanaad, etc. It is difficult to find out at this distance of time what might have been the guiding principles which led to the above subdivision; but from one of those names viz, Todanaad (=Toda's abode) a possible suggestion may be advanced that originally the distribution ought to have been undertaken by the Todas themselves so as to particularly designate the portion of the plateau appointed to be their habitation. The absence of the names of other tribes in the subdivision

might be taken to indicate that the division of the land ought to have taken place at a time far anterior to the arrival of the Kotas and the Badagas on the scene. It is therefore not unsafe to conclude that the Todas are the earliest living settlers on the hills.

Ever since the discovery of the Nilgiris the study of the Todas has exercised a most potent and fascinating influence upon several writers. Various scientists and visitors were drawn to these hills not simply on account of the salubrious climate but more on account of the strange interesting tribe of the Todas who people them. There have been several causes for the strange fascination which this primitive tribe exercised upon the civilised inquirer. There is something in the stalwart manly appearance of the race, their attractive physical type, aquiline nose and hazel eyes to awaken one's curiosity and not unreasonably suggest one of their Roman likeness and Ethiopian cast. Besides, their mode of life is diametrically opposed to that of their neighbours—the Kotas, the Kurumbas and the Badagas. Their primitive simplicity, their pastoral life and their commonly vegetarian diet have nothing in common with the life of their neighbours. Their habitation, their dress and mode of living, their periodical migration from place to place along with their wives, children, cattle and all their belongings and the veneration with which they regard the buffalo do not find a parallel in any other hill tribe. Their highly impressive funeral ceremonies, and the sacrifice of buffaloes, the part that the bow and the arrow play in such rites, their custom of burning their dead and their conception of religion with the importance attached to the bell, the dairy and the milkman, as the deity, the temple and the priest respectively and the exclusion of women from all religious worship—all have special and distinctive features of their own and mark out the Toda tribe as extremely original in their conception. And above all their curious system of marriage and the prevalence of polyandry and infanticide amongst them invest them with a peculiar interest and it is no wonder why so much has come to be written about this singular tribe and their interesting manners and customs.

Though much has been written about the Toda people by

scientists, missionaries and travellers whose curiosity has been excited by them, it must be observed that their results in general are not of such a thorough-going character as to answer the requirements of a modern student who does not want to satisfy himself by merely noting their peculiar habits and curious customs but wants to enter deeper into the origin and development of such beliefs and customs and study the light they throw upon the antiquities of Southern India. The general trend of a host of writers including Breeks, Shortt, Metz, Marshall, Pope, Caldwell, Rivers &c., is only in the directions of describing the complex rites and ceremonies, the dairy, priests and their daily life. A large portion is generally allotted to their impressive funeral ceremonies and dances known as the green and dry funerals. Except some solitary instances the great majority of these writers never trouble themselves to trace the origin and development of their customs. But it almost strikes a reader as inexplicably strange as to how these writers have been so very ready and profuse in advancing strange and fantastic theories as to the origin of the people themselves apart from furnishing any kind of explanation as to the existence of widely divergent and sometimes totally foreign rites, beliefs and customs among the Todas. Thus one writer finds a celtic element in the Toda people and places them in the celtic shores of Europe. Another is much attracted by the Roman nose and the toga of the people and takes them along with him to the shores of the Mediterranean. A third who is rather scripturally inclined finds much similarity between them and the Hebrews and is inclined to identify them with one of the lost ten tribes of Israel. "There is," exclaims Colonel Marshall "much of the blameless Ethiopian about them; something of the Jew and of the Chaldean in their appearance." While Captain Harkness winds up a long description of the tribe with the astonished and bewildered query "who may this people be?" On the other hand a few writers who have devoted themselves more intimately to study their language and customs have in their way given them a South Indian and a Dravidian origin. The Rev. Dr. Pope—now the distinguished Tamil Professor of Balliol College, Oxford—interested himself in

the study of the Toda language as early as 1870 and his views embodied in his *Toda Grammar* lead one to suppose that he would ascribe to them a Canarese origin. But Dr. Caldwell who made a comparative study of the South Indian languages and attempted to unify their different branches and draw the generalizations governing them expressed his opinion that the Todas were a Dravidian people and their language an uncultivated dialect of the Dravidian family and most allied to Tamil. Quite recently (1906) Mr. Rivers of the Royal Geographical Society who has just issued a volume on the Todas which is intended to supercede all the previous publications on the subject discusses at length the question of the origin and affinities of the Toda people and gives a theory of his own which finds a connection between the Todas and the people of Malabar and suggests an original home in and migration from the Malayalam country.

In the midst of such strange, fantastic and divergent theories as to the origin of this interesting people it not unnaturally occurs to one to examine how so many writers could have gone astray and committed themselves to the expression or views which do not agree in the least with the prevailing modes of belief and customs of the surrounding countries and which do not offer satisfactory explanations for the existence of several strange elements among the Todas themselves. It must be borne in mind that the study of savage or aboriginal life is always beset with several difficulties and in the case of the Todas the difficulties are much more numerous. A knowledge of the people, language, manners and customs of the surrounding countries as well as an intimate acquaintance with their ancient history and primitive developments should be of absolute importance in the study of problems connected with any savage race. Information regarding the vanishing traditions and long forgotten folklore often render unexpected service in restoring the lost links in the chain of pre-historic events. Besides these a full acquaintance with the ancient literature of the country together with a historical knowledge of the philological modifications of the language and its dialects, living and dead are of immense help in discovering the affinities of a race and its ancient

history. It will be seen that a large majority of writers had few or none of these qualifications and being most of them Europeans and foreigners to the soil have had their manifest limitations which have stood in the way of doing justice to their attempts. They were, all of them, open to the disadvantages of not previously knowing the traditions, language, literature, manners and customs of the Dravidian countries around and in their endeavour to study the origin and affinities of the Todas were equal strangers to them as well as the history and people of the surrounding districts. Hence it was that they began to search for the cradle of the Todas in Egypt, the Levant, Chaldea and other far distant shores. But a few who have understood their limitations and have assiduously applied themselves to render themselves qualified for the investigation of the problems have arrived at conclusions more or less accurate, but which still require to be refined and perfected in the light of more recent discoveries in the fields of philology and the ancient literature of the country.

It is unnecessary to establish the importance of a study of the origin and racial affinities of these people in the manner suggested above and by examining the tenability or otherwise of the diverse conflicting theories that have been started by several writers. The Todas by themselves are a very interesting people and any amount of pains taken on their behalf and their institutions and complex rituals will be immensely worth the subject. Besides the problem is not without its reciprocal importance. The value of a study of aboriginal life is peculiarly interesting and important in throwing light in general upon the nature of primitive man's society, his ideas, aspirations and beliefs. And it serves to a great extent as a correct clue for tracing the origin and development of later day complications in human society, state and religion. The study of the Todas who seem to have branched off from the main race at a time when they were advanced only so far as the pastoral stage of civilization and who preserve many of the ancient beliefs and customs of the race stereotyped down to the present day, though affected to a small extent by the inroads of neighbouring tribes of a comparatively more advanced civilization, is specially interesting

and particularly more valuable in affording help to understanding the knotty race problems of South India. In fact the construction of the ancient history of the country is so inextricably intermingled with the fends, traditions and customs of the different races who fought for supremacy for ages in the past that unless the several branches of the races are defined with more or less clearness, it would almost be an impossible task. The most important viz., the Dravidian *vs.* the Aryan race question, the period of the independent sway and existence of the races and the probable time and manner of the admixture of the two elements and the gradual absorption of the former by the latter will not fail to be of great value to any student of ancient history. If the examination of the origin and the racial affinities of the Toda people with the help of the study and records of past writers on the subject, will throw even the least light on the original life and manners of a section at least of the South Indian people and if their mutual kinship in remote ages can be established by the examination of the traditions, beliefs, customs, institutions and the language of the Todas and the parallels suggested by them, it will be possible to draw a highly interesting picture of the parent race in remote antiquity struggling to build up a civilization amidst primeval surroundings and difficulties and in its inventive efforts to lay the foundation of a distinct and complex nationality of its own.

M. JIVARATNAM, B. A.

(*To be continued.*)

DIET AND MORALS.

"It all depends on what one eats," says Bishop Fallows of Chicago. "You can make a person good or bad, nervous or steady as a pendulum, honest or dishonest, dull or clever, simply by seeking the right kind of diet.

"If every child were scientifically fed we would have no moral baseness, no mental depravity, no spiritual ignorance.

"A child that is fed improperly will live improperly. Virtue can be fed into a growing child, and by the same reasoning vice can be fed into children through their stomachs."—*The Vegetarian Magazine*.

A Glimpse into the Unknown.

A DREAM.

The day was rather too hot for the season and it was 4 o'clock in the after-noon when I rose from my easy chair, on which I had divided my time between an inclination to sleep and a few sanskrit books which I took up by turns in a drowsy mood and laid aside. There was a feeling of heaviness in the atmosphere of the room which made me sick of being shut up and I longed to go out into the open air.

I walked along the dusty lanes, unmindful of the traffic, possessed of an absent-mindedness which made me oblivious to the noisy preparations that were being made for the celebration of *Maha Sivaratri*.

In my town there is an old temple of Siva and on this night of the year, a grand feast is to be celebrated with great pomp in honour of the Deity. Thousands of people from the surrounding villages of the district go to this town and this festival is a stirring incident in their rather monotonous lives. In the noise and amidst the crowd, they for a night at least rise above themselves and forget the petty worries and strifes of their lives. A supreme joy seems to fill them on this night. This is an oasis in their life's desert and their parched lives drink to their heart's content of this bliss.

I was not, however, in a mood to participate in the happiness of this kind. The sight of the crowd filled me with a spirit of world-weariness and I felt a strange impulse which would drive me away from the turmoil and uproar of life. My spirit was troubled and I was filled with a strange yearning to know the meaning and purpose of life. My heart burnt with a desire to unravel the mystery of suffering and of death. So I took myself away from the crowd. I walked straight along the high road, through an avenue of trees till I came to the bank of the river. I crossed the bridge and went into the adjoining grove of trees.

This grove is a jungle in a miniature. There are trees of various sorts in it; as well as a few Bilva trees, sacred unto Siva, interspersed here and there. Almost in the centre of the grove,

near a Bilva tree is a spot of cleared ground. Under the tree is a crude temple-like erection about three feet in height. Within this is a linga, an emblem of Siva.

There are wild and weird stories current about this temple and the image in it. The oldest inhabitants of the town have heard from their great grand-fathers that there was an Aghori who lived in the grove. He practised the greatest renunciation and his one aim in life was to develop the utmost disrelish for it. He wrecked not what he ate. He fed upon even the carrion that he obtained from the adjoining burning-ground. His conduct was however in perfect contrast to his horrible life. He was as simple as a child and hurt not the meanest of living beings. Once a God took interest in him and brought him this formless linga to be worshipped by him.

Others said that when this town came into existence and the place near the grove was set apart for the burning-ground, Yama, the God of death ordered his emissaries to establish the linga on the spot to serve as the object of worship for the spirits of darkness that inhabit the burning-ground.

There were others who believed that Rudra himself had assumed the form of this linga. The God who wore skulls and roamed over burning-grounds, marshalling the forces of destruction appeared to eyes of flesh in the form of a stone.

This was in every way a dreaded place, on account of the beliefs that were entertained about it, and on account also of actual facts known about it. The grove in which this temple-like structure was situated was on the out-skirts of the town and because of its vicinity to the burning-ground it was supposed to be the haunt of devils and no one would venture near it after it was dark. There was many an occasion past the midnight when people as they passed along the road in their carts heard the noise of the revelry and feasting of the devils. People of a sceptical turn of mind, however, who never had the benefit of the actual experience, supposed it to be the noise of a band of dacoits rejoicing and offering their worship to the God after a good night's work. This was one view, but it did not in the least, disturb the belief about

the devils, though on several mornings subsequent to such an experience of the travellers there were reports of daring robberies from the surrounding villages. In fact so profound was the belief that the place was haunted that not even the whole police force of the town would venture to invade the sanctity of the devil-haunt in response to the wishes of the sceptically minded-people. Such was the spot and such were the associations connected with it. But the absent-mindedness that possessed me and the sense of world-weariness that overcame my feelings were so strong that these thoughts about the place did not weigh with me. I was indifferent as to what became of me and I seated myself opposite to the *linga* reclining against a block of stone that lay near.

The sun had set and the twilight was past. The grove was being shrouded in darkness all around me except for a bright star here and a bright star there that peeped at me through the spaces in the thick foliage of the trees. The night advanced and the veil of darkness became thicker. I did not think of going home; for it was my habit to fast and keep awake during the Sivaratri, both of which I could do here as well as at home. Further I had long thought that in darkness and amidst such surroundings, Nature conveyed to the mind very forcibly an idea of the fearful aspect of God. So, I resolved to remain here on this lovely spot during the night and meditate on Maha Kala.

As I sat reclining on the stone several thoughts came crowding in upon my mind. I recollected the exquisite poetry of Kalidasa which I was reading in the after-noon. The wonderful scenery of the Himalaya seemed to pass before my mind's eye.

Proud mountain—king ! his diadem of snow
Dims not the beauty of his gems below.

* * * * *

Oft, when the gleamings of his mountain brass
Flash through the clouds and tint as they pass,
Those glories mock the hues of closing day,
And heaven's bright wantons hail their hour of play;
Try, ere the time, the magic of their glance,
And deck their beauty for the twilight dance.

* * * * *

Far spread the wilds where eager hunters roam,
Tracking the lion to his dreary home.

* * * * *

List ! breathing from each cave, Himalaya leads
 The glorious hymn with all his whispering reeds,
 Till heavenly minstrels raise their voice in song,
 And swell his music as it floats along.

* * * * *

Yet bath he caves within whose inmost cells
 In tranquil rest the meeky darkness dwells,
 And, like the night-bird, spreads the brooding wing
 Safe in the shelter of the mountain king."

I reflected upon the beauty of the mountain-maiden Parvati,
 which inspired the poet to sing :—

"Now beauty's prime, that craves no artful aid,
 Ripened the loveliness of that young maid
 That needs no wine to fire the captive heart,
 The bow of Love without his flowery dart,
 There was a glory beaming from her face,
 With Love's own light, and every youthful grace ;
 Ne'er had the painter's skilful hand portrayed
 A lovelier picture than that gentle maid ;
 Ne'er sun-kissed lily more divinely fair
 Unclosed her beauty to the morning air.

* * * * *

When the Almighty Maker first began
 The marvellous beauty of that child to plan,
 In full fair symmetry each rounded limb
 Grew neatly fashioned and approved by him :
 The rest was faultless, for the Artist's care
 Formed each young charm excellently fair,
 As if his moulding hand would fain express
 The visible type of perfect loveliness,"*

From this exquisite description of beauty, the mind wandered
 away to the God of the burning-grounds "with his coat of hide with
 blood-drops streaming," on whose 'heart the funeral ashes rest'—
 the strange bride-groom who when he went to espouse Uma was
 followed by the dreadful Kali with

"The skulls that decked her rattling in the wind,
 Like the dark ruck that sounds across the sky
 With herald lightning and the crane's shrill cry."*

Here apparently there was an anamoly. It must have been
 the strangest freak of fancy that had thrust the Austere God into a
 region of poetry. It appeared to be an inconsistency to introduce
 the Great Lord into a love story even to suit the purpose of the gods.
 Thoughts of this nature troubled the mind sorely until I could no
 longer keep the nocturnal vigil. I was weighed down with thought
 and the intensity of it added to the weariness of the body, I felt a

* From Griffith's translation of Kumara Sambhava.

feeling of sleepiness creeping upon me and I was soon fast asleep. The sleep was not, however, quite undisturbed, for when I awoke I recollected that I had dreamt a wondrous dream.

As I lost consciousness of the things around me, I seemed to wake up into another world of realities. The silent grove transformed itself into a scene of activity and bustle. At a distance from me, I seemed to hear the blowing of conches and a confused noise which indicated that a number of corpses were being borne to the burning-ground. The noise grew louder as the procession came nearer. But, lo! when I looked at the biers, I found that there were not dead bodies stretched on them; but beings of an ethereal nature were sitting on them with joyful countenances and haloes of great effulgence around their heads. I enquired of the weird-looking bearers as to the nature of the beings borne by them. Their answer rang in a strange voice that they were spirits who had obtained a release from the world and who were going to higher planes to learn the lessons which lives in those regions had to teach them. The vision passed away.

Then after an interval I heard a most pitiful sound as though a thousand throats were giving vent to their feelings of sorrow in moans. I wondered whence such a doleful noise could proceed: and a chill ran through my frame. I cast a bewildered look around me and stood stupified. But I had not to remain long in suspense for a Being as radiant as the day appeared before me and said that the noise was due to the pitiful cries of the spirits whose time had come to descend to the earth. They would fain remain in the higher regions and grieved deeply to enter into bondage in obedience to the divine law. The jarring noise finally ceased.

Now my ears were treated to the most soul-bewitching music. It was heavenly and transcended in power, anything that can be produced on the earth. My whole frame thrilled with a new life. As the music penetrated into me, I felt that a new understanding was dawning upon me. I felt that I responded to this music, nay that I was a chord in a myriad chords that vibrated to produce this grand harmony. As this experience was about to cease, I heard a voice proclaim that Existence was this glorious music.

Hardly an instant passed after this when I beheld a Goddess of heavenly beauty. There was a bright halo around Her head and on Her countenance She wore a benign look. At the sight of Her I was overcome by a feeling of reverence and I fell prostrate at Her feet which scarcely seemed to touch the earth. I begged of Her to tell me who She was and wherefore I was favoured with Her divine presence. She answered that She was *Durga*, the Mother of living beings. The thought *How was it then that She was considered the Slayer of Her children* crossed my mind and I was about to give utterance to it, when She answered me saying "I slay not Souls,—but only break up the effete forms to help the evolving souls with in" and the vision vanished.

Next appeared the form of a Holy Ascetic from Whose countenance radiated a calm that stilled all perturbing emotions which welled up in the heart. Nature herself appeared to become tranquil at His appearance. The sight of this Divine Personage was most elevating and I felt uplifted above the senses. A serenity—a most exalted calm heralded His approach; and in the sanctity of His presence, I felt as though I stood on the highest summit and from there surveyed the hills and the valleys of life. I no longer looked through the gateways; but from the house-top. Now was everything clear, as I was filled with enlightenment. This was the God of the burning-grounds. The senses though they are the gateways of knowledge, still they are not broad enough for all the knowledge to pass through them. When these gateways are passed the soul stands at the threshold of knowledge. So one has to transcend the sense-world to visit the Realm of Wisdom. The plane of *Maha Kala* represents the stage where the senses cease to exist as such and their attractions are burnt up. But as nothing can really be destroyed, there is only a transformation, through the apparent gateway of destruction, of the senses into higher faculties wherewith the soul functions for the purpose of further development on the higher planes. And verily this great God appears at the termination of the soul's existence in every plane, to fill it with enlightenment and help its transit to the higher.

Such were the visions which the flashes of sleep's kaleidoscope presented. When I awoke before the morning twilight, I was resting before the small temple with the God in it and there were signs that I had not been there alone through the night. The robbers did not forget to pay their devotions to their God on the holy *Siyaratri*.

"A DREAMER."

The Mahatmas of the Theosophical Society.

The recent scramble that has been going on among certain distinguished persons of the Theosophical Society, for the Presidency is not of much interest to the general public. They are not affected whether Mrs. Besant is at the head of the Theosophists or some other person, but they are interested in a question which the indecent squabble for the coveted distinction among the Theosophic leaders raises. This question relates to the existence of the Mahatmas who are supposed to be behind the Society and guide its activities.

Col. Olcott in a communication to the members of the Society, dated the 13th January 1907, said "Probably on account of the possibility of my life closing at any time, the two Mahatmas who are known to be behind the Theosophical Movement, and the personal instructors of H. P. B., and myself, have visited me several times lately (in the presence of witnesses, being plainly visible, audible and tangible to all), with the object of giving me some final instructions about things that they wished me to do, while I am still in my physical body."

This is a statement by the venerable founder regarding the visits of his Masters.

Mrs. Besant in the funeral oration, thus refers to the visits of the Masters to Col. Olcott. "This morning came from their far-off Ashramas in the Snowy Himalayas, his own Master, wearing the Rajput form, with that other gentlest one in form of Kashmiri Brahmana, and yet one other, Egyptian-born, who had had him also in charge, and They, with his dearest friend, H. P. B., came to fetch him to rest with Them in Their home far north." Here is an unmistakable declaration by Mrs. Besant that the masters paid visits in their physical bodies.

Mrs. Russak, the lady who was attending upon the Colonel, in replying to remarks that the phenomena were not genuine and authentic, thus describes a visit by a Master "He (Col. Olcott) was usually too weak to rise from his bed unassisted, but when he saw his Master, he sprang from his bed, knelt before Him and clasping his arms around His feet kissed them. A moment later he

would have fallen on his side from weakness, but the Blessed One tenderly put His arms around him and placed him once more upon his bed. Later when the doctor came he was much distressed to find Colonel Olcott's heart badly dilated, which condition had not existed earlier, and insisted that his patient must have been out of bed for he showed signs of great physical exertion, and was in a cold perspiration from weakness." In the above extracts, we have a clear statement of the manifestations of the Mahatmas. The genuineness and authenticity of these phenomena are questioned by the aspirants to the Presidency of the Theosophical Society. These do so firstly on the ground that the psychic experiences of an individual must not be forced upon others; secondly because the manifestations might have been brought about by evil-spirits or black-magicians and thirdly on the score that the answers given by the "apparitions" did not bear signs of wisdom. These objections appear to be extremely silly, when one remembers the fact that the Adyar phenomena during the time of Madam Blavatsky, raised no such remarks from the same people. These people were never troubled by scruples of this sort at that time. It was in 1885, that there was the so-called exposure of the occult phenomena at Adyar. There was a mass of literature produced in connection with it, The whole body of the Theosophists then protested that they had perfect confidence in the authenticity and genuineness of the phenomena and in the innocence of Madam Blavatsky, in the face of the pronouncement of Dr. Hodgson of the Psychological Research Society that the whole affair was due to trickery and that it was Monsieur Coulomb among others that personated the Mahatmas in the phenomenal appearances and helped in the miraculous receipt and despatch of letters, from and to, the Mahatmas.

Mr. Bertram Keightley, 'one of the oldest members now left in the Society' did not think it necessary to trouble himself about the truth of such occurrences then. In fact, he with others who are now very much disturbed in mind as to the genuine-ness and authenticity of the 'visions and orders' kept silent then and by such a conduct allowed the world to be deceived. One would think that these people are trying to reject the 'apparitions' rather too late in the day. In doing so they ignore the fact that the

Society by its past history is irretrievably associated with the Mahatmas and that the integrity of it must stand or fall with the question concerning their existence. Mr. Bertram Keightley has no doubt, however, as to the existence of the Masters of Wisdom and as to the interest they take in the Theosophical Movement. He would even have us believe that he is as sure of their existence as he is of his own. We have no doubt that it does one good to believe in the existence of the Masters of Wisdom: but what proof has Mr. Keightley as to their existence? It was at the mandate of his late old grandmother H. P. B., that he along with some other credulous gentlemen subscribed to a faith in a hierarchy of Mighty Ones who make penance on the snow-clad peaks of the far-off Himalayas. Was it in the days of H. P. B. that Mr. Keightley was supplied with reasons for believing in the existence of the Masters as firmly as in his own existence? An ungrateful and dishonest servant in collusion with the Padris, as the Theosophists would have it, gave out that the phenomenal appearances of the Mahatmas in those days were due to the kindly rendered help of her respectable husband Monsieur Coulomb.

It may be that the allegations of Madam Coulomb were not true. But it seems inexplicable why the people who with one voice stood by H. P. B. in these days should thus fall out now when a temptation in the form of the Presidentship is held out to them.

Mr. Keightley very seriously suggests that the manifestations might have been due to some mighty brother of the Shadow. Now who are the Brothers of the Shadow? This doubting Thomas while over-anxious as to there being no psychic tyranny set up in the Society, himself suffers from a morbid weakness—a helpless craving for a belief in ghosts.

Another suggestion made is that Col. Olcott being in a weak state of mind was at the mercy of any suggestion during the time these occurrences are said to have taken place. Any one who saw Col. Olcott on the last day of the convention and heard him read a few lines of the inaugural address delivered in America when the Society was founded, will not have the slightest doubt as to believing that the Colonel was in full possession of his intellectual powers

His countenance beaming with joy on account of the consciousness of having done his best in this life, his usual sense of humour and the utter absence of any sign of fear at the prospect of death, could not have characterised a man whose mind was wandering. One can be sure that his mind was in a better state of health than the minds of those who were filled with the ambition of wielding the Theosophic Sceptre. Further on this point we have the testimony of the Doctor and that of the persons who tended him during his illness.

To make a suggestion of this sort seems to be worse than saying honestly and boldly like Dr. Hodgson that Col. Olcott was a dupe of Madam Blavatsky. An overt accusation is always better for it can be more easily rebutted; but a covert attack in the form of an insinuation is more dangerous, for it cannot be so easily met. Now, who was it, that made the suggestions with the desire of imposing upon the Colonel? The past history of Mrs. Besant ought to protect her from any such attack upon her integrity and honesty of purpose. The explanation that the manifestations were due to black-magicians or devils must be rejected, for even if interventions from such a source were possible, such beings could not have dared to meddle with persons of such high character and spirituality as Col. Olcott and Mrs. Besant. Who got up the apparitions? Even granting that there was a *Coulomb* at the present time on the premises of the T. S.; any such feat could not have been performed without the connivance of Mrs. Besant and Mrs. Russak, the Colonel's private secretary and the nurse who was in attendance upon him.

The question with which we are concerned is not whether the manifestations were due to the Masters of Wisdom or to powers of Evil, but whether there were really such manifestations or not. The statement that Col. Olcott was in a weak state of mind is not true. The only other alternative is to regard that Col. Olcott and Mrs. Besant deliberately with the intention of deceiving the members of the T. S. and the general public, gave out that there were such occurrences when in reality there were none at all. Is the brotherhood consisting of over-conscien-

tious people like Mrs. Keightley, Mead and Upendranath Basu prepared to accept such an alternative? Will they come out and boldly avow before the public that they were only dupes of one of the Founders viz.—H. P. B., and that it was only a consideration for the feelings of the surviving Founder that kept their mouths gagged and prevented them from thanking openly Dr. Hodgson for the exposure of the frauds perpetrated by the "arch charlatan."

The Mahatmas and the T. S. are organically related to each other. References to the Masters is so common in Theosophical literature that as Sir S. Subrahmanya Aiyar observes "any hesitation in making allusions to them in communications intended for the members of the Society almost incompatible with a true belief in some of the essential teachings of Theosophy; and Mrs. Besant does not exaggerate the case when she says "Wrench the T. S. away from the Masters and it dies." It can be shown that Messrs. Sinnet, Keightley and Upendranath—the champions of individual freedom in matters of Theosophical belief and action, who want to fight against the Spectre of Psychic tyranny which their self-interest has raised, one and all, at one time or another have not only been victims of such a tyranny themselves; but have also been guilty of exercising it towards credulous and weak minded people. Mr. Sinnet who is now anxious that members when voting should not be under an impression that "the intervention of the Masters had been generally recognised as authentic," had no scruples himself when he hurled down letters from Master K. H. in his "Occult World" over the heads of deluded and weak-brained people. Mr. Keightley would crush innocent wavering sceptics with his weighty assertion that he believes in the existence of Masters as much as he believes in his own. The General Secretary of the Indian Section cannot be exempted from being guilty of perpetuating a psychic tyranny himself, either. In his last official report to the President he offers his *sincere* thanks to the mighty ones for the providential escape of Col. Olcott from the serious accident and concludes it with an appeal "that the Lords of Wisdom may shed Their Gracious Light on you in every crisis and help you to steer the Holy Bark safely to its haven."

Then turning our attention to Mr. Mead, we read in the Pamphlet concerning the Judge (the late President of the American Section) case, the following :

"In the September number of *the Theosophist* Colonel Olcott, cancelling his resignation, mentioned that under date of April 20th Mr. Judge had sent him "a transcript of a message he had also received for me from a Master." This startled the London workers, as it made them think that they had unwittingly acted against the Master's will, and G. R. S. Mead wrote to Colonel Olcott: "The order you quote from is quite sufficient, and if we had the ghost of an idea of the existence of such an order the resolutions passed would have been different."*

From the above references it is clear that all the people that now wish to reject the manifestations, have at some time or other not only expressed their belief in the Mahatmas, but also in the possibility of their sending letters to their chelas. The idea of attributing the manifestations to brothers of the Shadow is born of the ambition to wield the Theosophic Sceptre. The world is not concerned as to who turns out to be lucky enough to wield the destinies of the Theosophical Society ; but it is entitled to call upon people who proclaim before it a belief in the Mahatmas to lay before it the reasons for such a belief. What is the belief which these truth-loving people entertain towards the occult phenomena of H. P. B ? Were they due to fraud ? A Society however useful it may be as an agent for spreading knowledge in matters spiritual, if it is mixed up with dishonesty, the sooner it sees its end the better for mankind.

KRISHNA SASTRI.

* Quoted in a letter published in *the Theosophist* of May 1907, page 637.

Belief in Astrology.

The most learned of men can be stupid enough with respect to certain things. It looks as though the different parts of a man's brain are set apart for different items of his activities. A man may be the greatest of logicians but with regard to some questions he may take up a perfectly idiotic attitude; a circumstance which can be explained only by supposing that the particular channels of thought have not been watered by his mental energy. This may be due to a sort of mental atrophy, certain departments of the thought-factory, being deserted by workmen, they are silent and no work is turned out in them. In no other way it is possible to account for a belief in superstitions like Astrology among thinking men.

It is suggested that the stars and the planets influence the constitutions and the lives of men, the whole universe being an organism and the heavenly bodies and mankind being organically related to each other. Now this position is perfectly tenable. The vibrations which my goose-quill produces on the paper-pad are communicated to the table and thence to the air around. The vibrations then journeying on the aerial vehicle may no doubt in a certain way affect the thought-vibrations in the brain of the Editor of the Siddhanta Deepika, who is some miles away from me. This is scientific. So, I am sure, he will forgive me for the suggestion that his thoughts may in a certain fashion and to some extent may be modified by the movements of my goose-quill. But how to estimate the effect produced by the vibrations of my goose-quill upon the mental constitution of a man at the antipodes? Now if this is not possible it must be infinitely more impossible to dream of discovering the influence of the Sun, the Moon, the stars and the planets upon men's lives. So we see "True Astrology is true," as a clever lady Theosophist said "but there is no Rishi now who has the vision to read the influence of the celestial spheres on our lives" Oh, a thousand pities, that we have fallen on such evil days in the Kali Yuga.

It stands to reason to say that the planets among other things contribute towards determining man's destiny; but it is

incontrovertible also to say that it is impossible to know any thing of such an influence.

Again, while it has a show of reason to talk of the influence which the heavenly bodies exert upon men, it is clearly against the teachings of Hinduism as to a man's moral responsibility and individual freedom which enables him to shape his own destiny, to say that influence from any source should fix his destiny unalterably. Unless we assume that the events in a man's life are fixed once for all, there is no room for astrological predictions. A belief in Astrology may be consistent with a gross and debasing fatalism, but it is entirely at variance with the highly philosophical doctrine of Karma.

The results of one's past actions operate as tendencies for the fruition of good or bad results in one's life. The trend of the fulfilment and a man's past deeds is like the current of a stream. Its direction is not immutably traced out by an inexorable Law. The current has its original impetus and any modification of its course depends upon the obstacles on the path of its course and the contribution it receives to swell its volume from the heavens above. So, verily, is the Soul; it has its impetus received from previous births and the course of its progress depends largely on how it applies its energy guided by the light of its own free-will to the events it has to face. It further becomes stronger to meet obstacles on its path of development, the more it responds to the Divine Will.

The craving for knowing what will happen in the future is born of an ignorance of the sublime laws of the working of the Soul's evolution. There may be tendencies in the hatching; but the Soul holds in its hands the power to modify or even annihilate the results of its past deeds. The belief in Astrology is born in the want of self-reliance of weak-hearted men, and the insincerity of superior knowledge trading upon the credulity of ignorance must have fabricated the bundle of superstitions wrongly passing current under the pompous name of the science of the stars.

The best explanation that can be given for the fact of even sensible men—men otherwise intelligent being under the trammels of such a superstition is that they do not allow the light of their reason to fall upon it. This superstition lurks in a dark corner of their brains and the radiance of their Souls does not illuminate the region where the little monster is sheltered.

A PUROHITA.

Happiness.

The dawn of civilisation—psychic civilisation—is just now entering the West which remained hitherto in gross colossal ignorance and it is now being awakened by a close touch with the Eastern thought and advanced philosophy.

The Westerner has begun to question :—What is life's end? Is it power? Is it position or rank? Is it amassing of wealth? Is it the intellectual greatness? Is it social influence or is it the search after true happiness—eternal happiness?

When he ponders over all these, he sees many struggling to achieve this—happiness—by outside means, by revelling in carnal joys, by rigidly following the path of fame, and by hoarding riches; and they are being convinced of the utter uselessness of their efforts to attain the ever coveted happiness.

Happiness is not and cannot be found by any external path but from within. Unless you understand, Who you are, What you are, Where you came from, Where you go, and What relation you bear to the universe and to the great power ruling over all things, you cannot analyse of what "happiness" is made.

All forces in nature—finer or spiritual—operate in absolute serenity in the grand etherial world of life; and life consists of the struggle of beings to conquer the vale of darkness and pass on into the beautiful arena of etherial light. Man will ever be groping in darkness, so long as he is carried by the external senses. He is at their mercy. They can leave him to listen to Reason, or they can drag him on and on into the Ludd mercilessly. This is the real plight of man in this world. What is it due to? It is nothing but the result of the violation of Nature's laws and the lack of ability to control the senses. Can it be warded? If so, How? It is only by subjecting himself to the dictates of Reason, right knowledge and experience of the wise of yore.

Ancient Yogi Philosophy has taught us that the end and aim of man's life is happiness. Every one of us daily pray to our Creator or rather our 'Self' to give us happiness. Reader you are not an exception to this; you are also one among the many that prays for

happiness. This prayer does not come from some single soul that is sore and disappointed, whose desires are ungratified or whose hopes are unfulfilled; but it is the prayer of many. The world around us openly confesses its own unsatisfied hunger and its own unallayed thirst. This strange and sympathetic confession is heard all around us; in short, it is an universal complaint.

Wherever you go, you find men hewing out cisterns, broken cisterns, which can hold no water and from which they turn themselves around, in weariness, disgust, despondency and despair, with an aching void, in their disappointed heart. This is true in the case of all those who pursue happiness and look for it, where it cannot be found in this world.

Generally, men fix their aspirations on diverse subjects—some more earthly, and some less—some in themselves good, and some evil; but the longed-for-satisfaction never comes; or supposing it be theirs for a moment, alas! it soon dissolves and passes away like the empty bubble on the shining surface of water.

Reader! you live in a vain creation of your own imagination ever anticipating that the morrow will be better than to-day, you have been running after a showy form, which has ever cleverly eluded your grasp. You look back on days and years goneby, and in vain compare; but lo! you are as far off as ever from the happiness that you longed for. It has not come to you.

You feel to your utmost sorrow that the definition which has been given of 'happiness' is only too true:—"happiness is the keen to-morrow of the mind." You neither found it out in the past nor at present but you think you can find it in the future. Thus disappointed for the first thirty or forty years of your life and still willing to be beguiled you fondly fancy it is before you and it will be your own. Here, my reader! you are thoroughly mistaken. Now your case is like that of a man in the story, who, very eager to find out the spot from which the arch of the rainbow projected and anticipating that there he would discover rich bars of ruddy gold, made this the ideal of his daily fancy and at last, though often baffled, reached the very place where the tempting radiant beams touched the ground, but at the same time reached the termination

of his life and felt as he stretched out his hands to grasp the golden rainbow, that he was grasping the very icy outstretched hands of death. Dear Reader ! it is thus that many a person's life is spent in vain. You walk in a vain show, and disquiet yourself in vain ; perhaps you are heaping up riches or attaining to honor and at the same time confessing in your inmost heart that these do not satisfy ; perhaps cultivating literature ; or pursuing art ; perhaps you are living what is called 'a gay life' ; yet you are ever obliged, to adopt as your own experience the learned words of the eloquent Broiling-broke "I have enjoyed all the pleasures of the world and know their futility, and do not regret their loss." Thus your eyes are not satisfied with seeing, your ears with hearing : nor your other senses with their respective and so at last there comes the end. ; and from the solemnities of your deathbed, you look back upon the experience of many vain years, you confess that you found nothing in the world worth living, for that 'all was vanity, maya or illusion' and most things 'vexation of spirit.'

'Then my friend ! you can ask me " where can I find eternal happiness?" Since life is but the school of the mind, intelligence, the will and the soul, Eternal Happiness can be sought by the right care and culture of the souler forces *latent* in you. Happiness is nothing but inner joy or the immeasurable soul bliss within thy 'Self,' which you can every now and then enjoy even in this mortal frame through proper relaxation of mind and body. While such is the case, why don't you do it ? It is very easy. Commence to commune with thy Self and that will in time bear its fruit in love, gentleness, patience, sympathy, hope and lastly Happiness.

K. T. RAMASAMI,

of Latent Light Culture, Tinnevely.

A New Journal for Oriental Research.

A rather novel departure in the world of Indological Journalism has of late been initiated by Dr. Thibaut and Mr. Ganganatha Jha both of whom have commenced as a joint-undertaking the editing of a quarterly, since the commencement of this year. The name of the quarterly is 'Indian Thought,' which, as the editors say in the foreword affixed to the January number, and which we might say has been begun quite worthy of the learned and accomplished reputation of the editors, "is meant to bring out the translation into English of important Sanskrit works," and "original papers dealing with Indian Literature in its various branches and antiquities." It is further meant to meet the needs of many persons who "while interested in the remarkable ancient philosophical literature of India, are yet unable to consult the original texts." In effect, the Journal is intended to serve at once the purposes of a review of oriental research, and a repertory of translations of philosophical works of acknowledged standing and authority. Help in the former is of course a desideratum in India, as none of the existing Journals systematically records or summarises the results of the research in various lines of Oriental activity in different parts of the world. But to subserve the latter purpose there are already two serials extant in India—the *Pandit* of Benares, and the *Bibliotheca Indica* of Calcutta—in which translations of Sanskrit Philosophical classics are occasionally attempted. But the 'Indian Thought,' judging by the two translations commenced in the January Number, seems to have a substantial programme in view especially with reference to the leading works on Sankara's system of Vedanta, and this is matter for high praise. The editors say that "while the translation of philosophical works will constitute the larger part of the matter of *Indian Thought*, works belonging to other departments—Dharmashastra, Rhetorics (Alankara) Grammar, Astronomy, etc.—will not be excluded." In the current number an article giving a historical survey of Indian Astronomy is written by Dr. Thibaut, who says that he will deal with the subject at greater length than his somewhat sketchy abstract in the "Grundriss der Indo-Arischen

Philologie und Alterthumskunde," written in German and in which he has had to observe certain limitations of space. The number concludes with a review of Hillebrandt's *Vedic Mythology*, Vol. III. which so far from being a dry "review" is a regular dissertation covering some fifteen pages on the subject of the methods of research in the field of Vedic Mythology, in the course of which warm tributes of praise are paid to the achievements of Prof. MacDonnell and Prof. Oldenberg in this particular branch of Indology. The two translations to which we made reference above are Sriharsha's *Kandana-Khanda-Khadya* (the sweets of refutation) a famous and important Vedanta treatise emphasising the negative or the sceptical side of the system, and Vidyaranya's *Vivarana-prameya-saṅgraha* (a summary of the topics of the 'Education'), which is a most authoritative exposition of that aspect of Vedanta theory which is associated with Sankaracharya's name. So much for the contents and scope of the opening number of 'Indian Thought' which makes its appearance under such promising auspices.

The place of honour should be given to Germany as the country in which oriental activity has now reached the acme of specialization; next come Russia and Austro-Hungary, though the United States of America and England deserve special mention. And in their own way, Holland, Belgium, Denmark and Italy are doing good work, but in India specialization is still in the making.

V. V. RAMANAN, M.A., F.Z.S.

WHERE MUSIC IS USED TO CURE MENTAL DISEASES.

Many authorities on mental diseases hold the opinion that in some cases music has the power of curing melancholia and kindred ailments, though it has been left to Dr. Emmett C. Dent, of the Manhattan State Hospital on Ward's Island, to put this theory to the test.

The writer recently visited that big hospital for the insane, which had at the time upwards of 5,000 patients suffering from some kind of mental trouble, and learned many particulars of interest regarding the experiments with music lately carried out by Dr. Dent.

The well-known authority on insanity was enthusiastic over the success of his musical tests, and declared emphatically that he had cured many cases of madness through the medium of music properly administered, while in nearly all cases the patients were benefitted by the strains of a piano or a band.

"A beautiful voice or violin solo will make a woman suffering from madness weep" said Dr. Dent, "while it will have no effect whatever upon an insane man. In my experiments with music as a cure for insanity I have confined myself to the women patients, for I have learned that they are the ones most benefitted by vocal or instrumental strains.

"Some time ago I carried out an experiment which was not without interest I had about 100 patients, men and women, assembled in one of the rooms here, and at a given signal a band, which I had also introduced, burst into a loud patriotic march. The effect on the different patients was surprising. Some became violent, some shouted wildly, and some marched round in time to the music. Others danced and laughed, a few sang, while upon many the strains apparently had no effect whatever. The experiment was not a success, and I saw at once that music, to be of any benefit at all, must be administered in careful doses."

Dr. Dent then tried the effect of music on a young girl who for several months had been suffering from acute melancholia. Both instrumental and vocal music were tried, and from the first the strains had a remarkable effect upon her. The "music cure," as Dr. Dent calls it, was administered every day for about a fortnight, and during that time the patient steadily improved, until at last she threw off her cloak of melancholy and her reason was fully restored. She has never had any return of her speedy recovery entirely to music properly administered.

In one instance, in which a lady of refined tastes had become imbued with the deepest melancholy, touched with some slight religious mania, the playing of mournful music and the singing of doleful songs had the worst possible effect upon her and considerably increased her malady. Then the opposite extreme was tried; the music played was of the brightest and most inspiring kind, while the songs were decidedly "comic" and amusing.

The result was astonishing. The lady cheered up wonderfully, danced to the catchy music and joined in the choruses of the popular songs until, temporarily at all events, she forgot her melancholy and became bright and cheerful. When the music ceased her low spirits returned, but the treatment was persisted in for a couple of months, at the end of which time she had fully recovered her former good spirits and was discharged as cured.

In the report of his experiments with music as a cure for insanity Dr. Dent said: "It must be remembered that the majority of our patients have never had the advantages of an ordinary education, much less those of a musical one, but in the face of this handicap I feel justified in saying that many of our patients have recovered as a direct result of the musical treatment. Of course, other treatment is not suspended while this is going on. The patients have, in addition to their regular treatment, all sorts of outdoor games and exercises, while a few patients who are able to play the piano or sing are encouraged to go on with their improvement in this direction.

"I have found the human voice to be most effective in getting good results from this method of treatment. We arrange to have a good singer come to the hospital on a certain day, and the general enjoyment this gives is beyond estimation."

Insane people, it may be added, are just as critical in regard to the quality of music as those who are possessed of a full mental capacity, and their disease can be aggravated by incorrect playing or singing, just as it can be soothed and benefited by perfection to touch and expression.—T.B.

Reviews.

The Indian Magazine and Review. (March). A summary of a lecture on Sericulture and its revival in India by Mr. Fakir Chand is published in the Magazine. Jessie D. Westbrook contributes a metrical rendering of Mahimna Stotra, a hymn addressed to Siva. There is an interesting article on the ideals of the Kindergarten. The Magazine winds up with an interesting Story "the Spirit of the Banyan" by Mrs. Karim Kan.

The Grail. (March). The whole Magazine is as it were a collection of Prose poems. They are so full of poetry and beauty that they strike home into one's soul and awaken therein a consciousness that there is Divinity filling and permeating all things.

The Path. (March) We have received the first number of this new bright little Magazine devoted to Science, Religion and Philosophy, published in Sofia, Bulgaria and edited by Mr. Sophroning Nickoff. It is printed in Greek. We wish the Magazine every success.

Prabuddha Bharata. (February and March). The Magazine begins with an instalment of Sri Ramakrishna's teachings. They bear the stamp, like the rest of the great Master's teachings, of profound observation.

The occasional notes are full of thought and suggestiveness.

Sister Nivedita in her article "The Master as I saw him" relates certain incidents in the life of Swami Vivekananda. "Divinity in Humanity" is the title of an interesting little article by Eric Hammond. The Magazine is quite full of good matter for reading and information.

The Brahmapradin. (March) contains an instalment of the translation of Sri Ramanuja's commentary on Bhagavad Gita. Sister Nivedita in the article "Benares and the Home of Service" appeals for help for the Ramakrishna Home of Service in Benares. The editorial is an interesting article on 'Bushido and the Vedanta.'

The Viveka Chintamani. (January—April). We call our readers' attention to the Journal edited by the able Tamil Scholar Mr. C. V. Swaminatha Iyer. It is one of our instructive exchanges and has as usual an interesting collection of articles. We are very sorry to learn that he sustained a great loss by the collapse of Messrs. Arbuthnot & Co and that he could not pull on with his Journal for some months.

Lovers of truth and sympathisers will, we think, come forward and help him in this time of distress by subscribing to his Journal.

The Visvanand Magazine. (March and April). It is a bright Magazine that places rich and healthy food before its readers. The number which is now before us contains interesting articles such as the influence of Music, the Bible as a Divine Revelation, The Plague by Dr. S. S. Tug. An open letter to cigarette smokers by a Master of Arts, Decline of Vegetarianism in Ceylon by Dr. A. K. Coomaraswami, (an extract from the Humane Review) and others.

The Editor wishes to increase the size of the Magazine. We wish our contemporary every success.

The Trained Teacher. (March) We heartily welcome this new visitor to our table. It is a high class Tamil monthly for Teachers very ably edited by Mr. C. R. Namasivaya Mudaliar, a fellow of the Madura Tamil Sangam and Tamil Pandit of the S. P. G. High School, Vepery, Madras. It contains many interesting articles to teachers.

The Astrological Magazine. (May) This month's issue opens with highly interesting articles such as the Shilling Astrologers, The Inaugural address by the Editor read before the opening of the Astrological Association in Rangoon Solar Eclipses, Karma Vibhaga, Astrological Lectures, Is the earth flat, Astrology and Reincarnation, Punganadha and others. It has been doing most valuable services.

The Arya. The January no. is now before us. It opens with interesting articles such as "Our work as teachers by V. Ramanujam Pillai B.A., L.T., Mr. Tilak's "Arctic Home." a criticism by S. Ramaswami Iyer B.A., B.L. The Eravallers of Cochin by L. K. Anantha Krishna Iyer B.A. L.T., Happiness by M. S. Elia Tamby, and an Extract from the Review of Reviews.

The Hindu Spiritual Magazine. (April) This is an interesting number. It contains articles such as the Aim and Scope of Hindu Spiritualism, A remarkable supernatural occurrence, A Thrilling Case of Obsession, Psychic clairvoyance, The Challenge of a Spirit to unbelievers below, Miss Matchlar's Experiences of Heaven and others.

WE are deeply indebted to the kindness of the Editors for the following Journals.

1. The Theosophical Review, London.
2. The Herald of the Golden Age, Paignton.
3. The Abkari, London.
4. The Indian Magazine and Review, London.
5. The Cœnobium, February 07. Stuzione, Switzerland.
6. The Path, Sofia, Bulgaria.
7. The Vegetarian Magazine, Chicago.
8. The Grail, Westwood, Mass.
9. The Book Review, Chicago.
10. The World Advance Thought, Portland, Oregon.
11. The Arya, Madras.
12. The Aryan, Kumbakonam.
13. The Astrological Magazine, Madras.
14. The Brahmavadin, Madras.
15. The Central Hindu College Magazine, Feb. 07. Benares.
16. The Hindu Spiritual Magazine, Calcutta.
17. The Industrial India, Calcutta.
18. Mahabodhi and The United Buddhist World, Colombo.
19. The Mysore Review, Mysore.
20. The New Reformer, Madras.
21. The Prabuddha Bharata, Mayavati, Himalayas.
22. The Praanothara, Benares.
23. The Sen Tamil, Madura.
24. The Theosophist May 07 Adyar.
25. The Trained Teacher, Madras.
26. The Viraanand Magazine, Partabgarh.
27. The Viveka Chintamani, Madras.
28. The Vijayavasa Deepika, Saidapet.
29. The Indian Nation, Calcutta.
30. The Hindu Aryan, Jaffa.
31. The Weekly Chronicle, Sylhet, Assam.

NOTICE.

I should like to call attention to the fact, which seems to have been generally forgotten, namely, that the continued existence of the *Transactions* depends entirely on the financial support given by members of the Society. Unless during the next few months the sales of this volume show that members are taking a greater interest in the publication than they have hitherto done it will have to be discontinued. The Publishers should at any rate feel that they can count on the support of the Lodges—were every Lodge library to purchase a copy it would go far towards making the undertaking a success.

KATE SPINK.

THE ANTISEPTIC AGE.

Antiseptic underclothes, antiseptic shoes,
 Antiseptic furniture, antiseptic booze,
 Antiseptic poodle dogs, antiseptic kids,
 Antiseptic overcoats, antiseptic lids,
 Antiseptic carriages, antiseptic cars,
 Antiseptic smokable, antiseptic bars,
 Antiseptic tableware: antiseptic meats,
 Antiseptic houses on antiseptic streets,
 Antiseptic soap to use, antiseptic tubs,
 Antiseptic water for antiseptic scrubs,
 Antiseptic I. O. U'S, antiseptic cash,
 Antiseptic boarding with antiseptic hash,
 Antiseptic notions are getting pretty rife,
 Everybody's leading the antiseptic life.—*The Vegetarian Magazine.*

ERRATA: For love in line 8, page 10 Volume VIII, read loss.

THE
SIDDHANTA DEEPIKA
OR

The Light of Truth.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c
Commenced on the Queen's Commemoration Day, 1897

Vol. VIII

JUNE 1907.

No. 3

Reflexions of a Sociologist.



INTRODUCTION.

I wish to be of some use to my fellowmen : and feel a temptation to put down here the thoughts that arise in me. I claim to be a Sociologist because I feel and seek to labour for the betterment of my race. My Reflexions portray me, my studies, my observations and my experiences. Reader, take me, with all my imperfections if you please.

THE NATURE OF THE UNIVERSE.

Bound by the law of substance—of the indestructibility of matter and the conservation of energy—the universe, as a whole, appears to us to be eternal. And Astronomy tells us that the more it pierces into the wide heavens the more worlds break upon its vision. In fact, it is driven to exclaim in wonder that the universe is boundless.

THE EVOLUTION OF THE HUMAN MIND.

If life is the outcome of the co-operation and reciprocal action of chemical and physical forces : Mind is the child of the functional activities of the bodily organs. From the electron to the protist, from the protist to the amoeba, from the amoeba to the ape, and from the ape to the orator or the philosopher—natural evolution has had an unbroken career.

GOD.

All the ecstasies and aspirations of the soul—all the dreams and hopes of a fuller, fairer life—constitute our God. And could there be a god higher and grander ?

THE SOUL.

I deny the existence of a soul substratum : but I assert the existence of the feeling, thinking, aspiring soul—mind.

IMMORTALITY.

The faculties and powers—the soul—of man perish at death with the particles that compose his body. But the law of causation cannot be suspended. Our thoughts and deeds live on in all the countless tendencies and forces that are to be. Our predecessors live in us and we die only to live in those that succeed us.

THE BASIS OF RELIGION.

It is Humanity that has begot us, that has nursed us, that has trained and educated us, and that has given us all the riches and joys of life. Are we not in duty bound to consecrate this life, however humble and unknown, for the health and happiness of our race ? To revere and love and strive to realize this ethical ideal in life is to be truly pious.

THE BASIS OF ETHICS.

No fear of an angry god, no threat of an everlasting hell and no promise of an eternal heaven, makes a man just and true. But make him think and feel what anguish, what misery and what suffering he brings to another by his selfish crimes : and make him think and feel what joys and riches he produces for another by his just and generous acts. We shall so broaden ethics on the higher feelings of man. With the refinement of human feelings there will be less of selfishness and more of love and justice—more of sociality, of morality.

THE HERO.

The loveliest picture in the world is that which represents a hero who is brave enough to stand against a world, rich enough to have fortune under his feet, and glorious enough to want nothing from others.

PLAIN LIVING.

A work congenial and useful : rice and curry just enough for hunger : clothes and shoes just enough for body : a cottage just enough for shelter : a small provision just enough for contingencies —are quite enough for man's short journey on earth.

A WISH.

If I could see the Almighty I would shout to Him at the top of my voice : O, please make me a nameless, friendless, moneyless philosopher, rather than make me a high placed bandit, a gigantic land-shark, a swollen money-king.

THE MEAN.

In plenitude of love, a wiseman lets an unfortunate wretch take as much delight as possible from speaking ill of him. To speak or hear ill of others affords great pleasure to a mean fellow. Vultures prefer to feed upon carrion, because it is in their nature to be dirty, and they prefer it to clean meat.

CRIMES.

All crimes are but mistakes. And all mistakes are due to ignorance of our relation to the Universe, of the Laws of Nature. With the disappearance of this ignorance, all vices, all crimes, all mistakes vanish.

TRUE TO NATURE.

If I err, let me say so. If I correct my error, let me be content with the correction. Let me not trouble myself about how I seem to others. I live in others as others live in me. If I am sane and robust, that must suffice me.

A STURDY MANHOOD.

With thought to foresee and to provide for the changes and chances of life, with prudence to avoid unnecessary evil, with a nobility to be uncompromisingly just, to part with all, to lose all, if need be, with a magnanimity to understand and sympathise with the wants and ways of men and women, with a courage to rise superior to the malignant lies and the mischievous pranks of our fellows, with a generosity to forget and forgive personal wrongs,

with a will to dare and defy a world for the principle that is in us, and with a supreme joy to play with the passing concerns of life as though they were things of indifference—we attain a rich and sturdy manhood.

THE MAJESTY OF THE BRAVE MAN.

It is wisdom to fortify yourself against the worst that your brother-men may do unto you. They can at worst beggar you, defame you, torture you, and cast you out. What is there that is intolerable in all this? The intolerable cannot exist in the very nature of things. The intolerable puts an end to itself. You live because things are tolerable enough to let you live. Want, infamy and pain cannot go beyond death. Death puts a finish to them all. When want and torture go beyond endurance, Nature, in her providence, puts out the sensations. People may outcast you, your person: but who can cast out the force and beauty of your thoughts and deeds from the memory of those who have come under their influence? No shame can disfigure a brave and thoughtful soul. All the fires of the *auto-da-fe* cannot consume one brave thought. The man may go: the thought lives. A brave man is a brave thought. Knights may go: Knightliness remains. Thinkers may go: thought remains. If you are robust enough, you can joyously laugh at neglect and infamy. The brave man is too great for rewards and penalties: gifts cannot tempt him: gibbets cannot terrify him. The world is too small for his thought. Neither fire nor sword can touch him. Neither shame nor honour can reach him. He is high above the world, like a God. By his side all the hosts of money-kings and Society gods look pitifully small. He lives and loves and labours not for the plaudits of a showy world but for the satisfaction of his own soul. If he does not *seem* fair to a passing crowd: he is supremely content that he is rich and fair in his own eyes.

A. S. MUDALIAR.

Image Worship.

Christian Missionaries from the west regard the idol worship of the Hindus as based on ignorance and superstition. They have not ceased hurling upon them thunderbolts of criticism since their advent to the sacred land of India for the propagation of the gospel of Christ. Devoid of any knowledge of the Sacred Hindu scriptures which enforce idol worship on sound metaphysical principles, they are labouring under the misconception of Hindu method of worship though western scholars of high Oriental repute have honestly expressed their appreciation of their form of worship. For divers other reasons, they hold that image should form an indispensable nucleus in the adoration of the Supreme. But the Christians persist in their denunciations of the Hindu religion with a view of obliterating it from the face of India and for which they are imported to this country. They at the sacrifice of their homely comforts have emerged forth from the land of antipodes to proclaim the good tidings in this land of Bharata Bhumi wherefrom wise men learned in the scriptures tempt the deep ocean to convey the wonderful message of Vedanta. Has it escaped their (Christians') vision that India is the birth place of religions from which other religions of the world sprang. Max Muller the distinguished Oriental Scholar in his lecture to the Civil Service Students at the University of Oxford, on the subject of "what can India teach us," sounds the trumpet note that for everything in science, religion, philosophy we must with veneration look to India.

It is strange to observe that the Christians with the co-operation of a few converted Indians, have attempted to foist upon the fundamental principles of Hindu worship peculiar and unwarranted construction which is calculated to dispel the authentic view so far strictly entertained by them. Their ceaseless efforts have been to implant the christian worship in this land of religions.

A learned Christian lecturer of the west after a careful and critical study of the oriental mind says that the Eastern mind is

tenacious of its inheritances and that their watchword is faith. It is laudable that an honest christian has exposed an honest interpretation of the Indian religion.

The Hindus profess a faith as ancient as the Vedas and they are fast bound to this established and thoroughly tried faith that it would be considered a sacrilego to meddle with it, with the ultimate object of supplanting a religion incompatible with and contrary to their tenets of old.

The potent argument often urged by the Christians is to the effect that Christianity wakes men from the torpor of barbarism and infuses into their minds new principles of thought unknown and unheard of. It raises them from the depth of ignorance to the height of knowledge. In the west, Christianity is said to have played an immense part in perfecting states and principalities and it cannot be disputed that it did influence and not surprisingly because the materialistic ideas that are now inundating the Western Societies act as a bar to the growth and advancement of christianity in a miraculous manner. It cannot therefore be conceived that Christianity is the only civilising and nationalising religion on the face of the globe and no state reaches the zenith of its power except through the influence of Christianity. The moral precepts and doctrines that compose a religion are the only necessary elements for moulding up nations and individuals.

I shall now divide the subject into 3 different sections:

- (1) the absolute necessity of imageworship
- (2) the potent effect it produces on the minds of the worshippers
- (3) devoted attachment leads to the ultimate goal.

Firstly the images are absolutely necessary for innocent and untutored minds which cannot form an abstract idea of Godhead. Lord Macaulay confirms the view that the illiterate require object forms for intuitive perceptions and they could hardly conceive things in their real shape without a mental picture being presented to them. In dark ages men were like small children that things were perceived in their particular aspect because their mental susceptibilities were in an incipient and undeveloped stage that they

were able to take hold of a particular object. In civilised countries where science and philosophy have shaped thier minds for wider perceptions of things, they are enabled to form an abstract idea of God. From particular ideas, the general idea is formed. That is the order of succession conceiving things in their particular shape is more easy and well adapted to the mind than in a generalised form which bewilders the ordinary mind.

Image worship is the stepping stone which will finally lead to the realisation of the unknowable. We read in Hindu Books, that God assumed human shape to emancipate mankind from the tyranny of sin. The images that are now worshipped by the Hindus have been modelled after that fashion. This antiquated form of worship has a firmer and more palpable hold over them than the kind of worship now current in civilized countries. Materialism has taken the place of spiritualism and holds its sway in civilized societies.

Secondly the impression of the image in its concrete form upon the unlettered minds of the worshippers becomes firmly fixed and produces a wonderful transformation in them, assuredly atmosphere of holiness pervades over them and their mind solely thinks of the image—the (human) representation of the Godhead. Whenever they enter a holy shrine, their very presence within the abode of the Holy One makes them holy and draws them in closer union with the Divine. As a testimony to the wonderful impression the symbol of Godhead has effected on them, a river of tears roll down their cheeks stealthily and they are no longer merged in the meshes and thorns of the world. Many a sick stricken soul in its pathetic appeal to the image where the Divine energy concentrates itself, has found peace and rest.

Thirdly devoted attachment to the symbolic representation of the one invisible finally leads to the ultimate goal, the fountain of eternal bliss. There is no religion higher than truth and in our religion the divine truth has been revealed to many earnestly seeking devotees who are still found in thousands in the holy plains of Chidambaram and other famous shrines. Thus witnessing the mysterious workings of the Great One, we should not allow ourselves

to be exercised by the enticing words of Christianity—a religion as exotic and unsuitable to our soil. But implicit and unflinching faith with profound respect for traditions will not only crown our efforts with unbounded success, but will preserve the prestige of a great national religion.

Manikkavasakar and other great Saints, of whom we read in the Puranas as having flourished during the 14th century, were idol worshippers, but their firm and unswerving attachment to the religion they have embraced, held them in direct communion with God and in the ripeness they were absorbed in complete union with Him. The holy utterances that fell from their lips in praise and glorification of the Godhead stand as living and speaking witness of this aryan religion.

There is indeed but few poems in any language that can surpass Tiruvasakam or the holy word of Manikkavasakar in profundity of thought, in earnestness of purpose or in that simple childlike trust in which the struggling human soul, with its burdens of intellectual and moral puzzles finally finds its shelter. What characterises India is her religious ferment and intense thirst for knowledge. She possesses in an extraordinary degree all the possible materials to train up the spiritual side of man for the final emancipation from this mundane existence. Let us therefore pray that our religion, a religion of religions may thrive and be a living religion.

“Be good at the depths of you, and you will discover that those who surround you will be good even to the same depths.”
—*Maeterlinck*.

Personality of God According to Saiva Siddhanta Philosophy.

By MR. J. M. NALLASWAMI PILLAI, B.A., B.L.

It will be interesting to note that it was about 12 years ago we brought out our first work in English on the Saiva Siddhanta Philosophy from Tirupattur, and we have continued to work hard at it ever since, and our translations of Sivagnanabodham, Sivagnana-siddhar, Tiruvarutpayan, along with our contributions to the *Siddhanta Deepika*, during the last ten years, and Dr. G. U. Pope's *Tiruvachakam* form the only bibliography on the subject in English. And we are glad to note that, within the last few years, considerable interest in the subject has been awakened, and several European missionaries have made a special study of the subject, and have discussed it before missionary societies and in the public press. We quote the latest opinion from the *Christian College Magazine* Vol. XX, 9, from the pen of Rev. W. Goudie.

"There is no school of thought and no system of faith or worship that comes to us with anything like the claims of the Saiva Siddhanta."

"This system possesses the merits of great antiquity. In the religious world, the Saiva system is heir to all that is most ancient in South India; it is a religion of the Tamil people, by the side of which every other form is of comparatively foreign origin."

"In the largeness of its following, as well as in regard to the antiquity of some of its elements, the Saiva Siddhanta is, beyond any other form, the religion of the Tamil people and ought to be studied by all Tamil missionaries."

"We have, however, left the greatest distinction of this system till the last. As a system of religious thought, as an expression of faith and life, the Saiva Siddhanta is by far the best that South India possesses. Indeed, it would not be rash to include the whole of India, and to maintain that, judged by its intrinsic merits, the Saiva Siddhanta represents the high water mark of Indian thought and Indian life, apart, of course, from the influences of Christian Evangel."

And we had remarked in our introduction to 'Tiruvarutpayan or 'Light of Grace: "And there can be no doubt that we have in these works the brightest and largest gems picked out from the diamond mines of the Sanskrit Vedantic works, washed and polished and arranged in the most beautiful and symmetrical way in the diadem of Indian thought."

Through want of active propaganda, by means of lectures and conferences, the subject is not properly brought to the notice of the English-educated public, and appreciated by them, as it deserves to be; and we are therefore much obliged to the editor for being allowed to contribute a paper on the subject.

Despite the opinion of a few European and Indian scholars, who would trace Saiva Siddhanta to a purely South Indian source, we have all along been holding that Saiva Siddhanta is nothing but the ancient Hinduism in its purest and noblest aspects; and it is not a new religion nor a new philosophy, and it can be traced from the earliest Vedas and Upanishads. We do not hear of any one introducing Saivism at any time into India, and the majority of Hindus have remained Saivites from before the days of the Mahabharata.

The ideal of the Highest God has, from the beginning, been centred round the person of Rudra or Siva, and in the Rig Veda we find Him described as the "Lord of Sacrifices and Prayers," and we find this maintained, in the days of Valmiki, when beliefs in other deities were slowly gaining ground.

Consistently with this position in the Rig Veda, the Yajur Veda declares that; "There is only one Rudra, They don't allow a second," 'Eka-eva-Rudro Nadvitiiyaya thasteh,' (ptkanda 8.6.10). "He who is one is called Rudra," "Ya Eko Rudra Uchyati." And St. Tirumular declares accordingly "ஒன்றவன்ருனே," "தான் ஒன்றும் இத்தாதம்." "God is only one." "Siddhanta declares there is God alone without a second."

The first mantra, it will be noted, is not so well known as the mantra "Ekamevadviyam Brahma," occurring in an Upanishad of the Sama Veda; and Max Muller has shewn that the use of such words as Rudra, Hara, Siva, to denote the Highest God is much

more earlier than the use of such words as 'Brahman,' 'Atman' and 'Paramatman'; and in fact, these words do not occur in the Rig Veda at all to denote the Highest God. And we may also point out that the word 'Nadvitiyam' occurring in the Yajur Veda is certainly a more ancient and original form of the word than 'advitiyam,' which has been obtained by the elision of the letter 'n'.

And St. Meikandan comments on this mantra in the following verse :—

“ஒன்றென்றது ஒன்றேகான் ஒன்றேபதி, பசுவாம்
ஒன்றென்றி பசுத்தோடு னாகான்—ஒன்றின்றால்
அக்காக்கனிற்கும் அகாவுயிரின்றேன்
இக்கிரமத்தென்னும் இருக்கு.

“The Vedic text means there is only one Supreme Being without a second. And this one is the Lord. You who say 'there is one', is the Pasu bound up in Pasa. The word 'second-less' means that, beside God, nothing else will exist, as when we say that there will be no other letters (consonants) when the vowel is not.”

No consonant sounds can possibly be formed unless the vowel sound is uttered at the same time; and this will justify us in stating that vowel is alone, without a second; and yet the vowel is not the consonant nor the consonant the vowel. When we utter the consonant sound (மெய் எழுத்து or உடல் எழுத்து) the vowel and consonant is linked in a peculiar, inseparable and eternal manner. This is the link or relation between our own human body and the mind (உடல் or மெய் and உயிர்). And from analogy we say there is a similar link between God and the world (including souls). And this link or relation is called in the Saiva Siddhanta 'the advaita and the philosophy postulating this peculiar link between God and man is called the 'Advaita Siddhanta philosophy,'

But how does the One link himself to the many, and become the many, and divide himself among the many as it were. St. Tirumular postulates ஒன்றவன்ரு னே இரண்டு அவன் இன்னரும்.” This division of Him is brought about, because He is also Grace or Love. His second is His Sakti. He is one with His Sakti or Love.

அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்
அன்பே சிவமாவதாரு மறிந்திலார்
அன்பேசிவமாவ தாருமறிந்தபின்
அன்பேசிவமா யமர்ந்திருந்தாரே.

"The ignorant say Love and God are different.
None know that Love and God is the same.
When they know that Love and God is the same,
They rest in God as Love."

And accordingly, also, St. Maikandar postulates his second Sutra, in which he declares that God is one and different from the world and souls, as He is one with His Agna-Sakti, which is all Power, all Intelligence, and all Will and all Love. And in the last argument he shows that as God is Pure Intelligence, this oneness or union with the world or omnipresence is possible. If He was not intelligent, but material or Jadam, this cannot be possible.

As such, Sivagnanabotham contains the shortest definition of God as Siva-Sat or Chit-Sat or Sat-Chit. Sat denotes God as pure Being in which aspect He can never reach us; Chit or Arul or Love denotes His aspect in which he can reach us and we can know him. Sat is the Sun, which we can never comprehend. Chit is the Light, one ray of which is enough to remove our darkness and enlighten us; and but for which one ray of light, we can never know the Sun.

All other conceptions of God follow from this essential definition of God as 'Sat Chit' and, if true, must conform to it. If not, they must be rejected as false.

From the fact that He is intelligent, it follows also that God can will and act.

சத்தியின்வடிவேதென்னில் தடையிலாஞானமாகும்,
உய்த்திடுமிச்சைசெய்தி லிவை ஞானத்துளவோவென்னின்
எத்திராஞானமுள்ள தத்திறமிச்சைசெய்தி,
வைத்தலான் மறைப்பின்ஞானான் மருவிக்கிரியையெல்லாம்.

"The form of this Sakti is unlimited Intelligence.
If asked whether supreme Will and power are also found in this Intelligence,
We answer yes. Wherever there is intelligence there is will and power,
As such Power and Will will also be manifested by this Chit Sakti."

And He wills to create the worlds and creates them, and resolves them, and reproduces them again and again. He could not do this purposelessly or out of His mere whim and pleasure; and, as we know, He is all love, He could do it only out of such love, to help to lift up the erring and ignorant souls, by giving them their bodies and senses, so that they themselves may will and act, and taste the bitter fruit of the knowledge of good and evil, and be chastened and purified by suffering and sorrow, and learn to submit their will to the will of the supreme.

And Kalidasa in his *Kumara Sambava* declares :—

“ No selfish want e'er prompts a deed of mine :
Do not the forms—eight varied forms—I wear
The truth of this to all world declare.”

And these eight forms he mentions in his invocation in *Sakuntalam*.

Let preserve you ! He who is revealed,
In these eight forms by man perceptible.—
Water of all creation's works the first ;
The fire that bears on high the Sacrifice,
Presented with solemnity to Heaven ;
The priest the holy offerer of Gifts ;
The Sun and Moon those two majestic orbs,
Eternal Marshallars of day and night.
The Subtle *Ether*, vehicle of sound,
Diffused throughout the boundless universe,
The earth, by sages called the place of birth,
Of all material essences and things,
And air which giveth life to all that breathe.”

St. Appar has the following verse :—

இருகிலனாய்த் தியாகி நீருமாகி
இயமானது யெறிபுகு காற்றாகி
அருகிலைய திங்களாய்காயிருகி
சூசாமாயட்ட மூர்த்தியாகிப்
பெருகலமுதலுத்தமும் பெண்ணுமாகும்
பிறருவும் தம்முருவும் தாமையாகி
கெருகலையாயினுதி காணையாகி
கிரிபுன் ஸுடையடி சன் சின்றுவாதே.

"As Earth, Fire, Air and Ejaman (of sacrifice), as Moon, the Sun and Akas, as *Ashtamurthi*, as goodness and evil, as male and female, himself, the form of every form, as yesterday and to-day and to-morrow, my Lord with the braided hair stands supreme."

St. Manickavachaka has the following verse :—

நிலநீர் நெருப்புயர் நீள்விகம்பு சிலாப்பகலோன்
புலனாயமைத்தனோடு என்வகையாய்ப் புணர்ந்துநின்றான்
உலகேழெனத்திசை பத்தெனத்தானொருவனுமே
பலவாடுநின்றவாதோ லெனக்கமாடாமோ.

Earth, Water, Air, Fire, Sky, the Sun and Moon ,
The sentient man, these eight forms, He pervades
The seven worlds, Ten quarters, He the One
And Many, He stands so, let us sing.

He pervades these eight forms ; they form His eight bodies and hence Siva is called *Ashtamurti*. By this is established His *antar-yamitvam* or *Omnipresence*, or *Immanence* in all nature, as He is *Chit*. But he is beyond all these forms and beyond all nature and man.

The famous passage in the 7th Brahmana of the 3rd chapter in the *Brihadaranyaka Upanishad* deals with God being immanent in nature and in man.

Beginning with the verse, '*yasya prithivi sareera, &c.*'* * He who dwells in the earth, and within or different from the earth, whom the earth does not know, whose body (*sarira*) the earth is, and who rules the earth within, He is thy *Atma*, the ruler within, the immortal," and giving similar statements regarding water, air, fire, &c.* * it ends with "He who dwells in *Vignana* (soul) and within or different from *Vignana*, whom *Vignana* does not know, whose body *Vignana* is, who rules *Vignana* within, He is thy *Atma*, the ruler within, immortal.

That God is different from all nature and man is further brought out by the famous '*Neti, Neti*' verse of this same *Upanishad* (3-9-26) which *Paranjoti Munivar* translates and expands in the following lines :—

அவ்வீதன் மீதெனயன்மைச் சொல்லினுற்றதித்தினைக்குயிச்சுத்தான்,

பூதங்கள் அவ் பொறியல்லவேறு புலனல்லவன் எனமதியின்
பேதங்கள் அவ் கனையன்றிவன்ற பிரிதல்லவென்றபெருதன்
வேதங்கிடத்து தமொற வஞ்சகெனியென்பகூடம்மறநிற்
பாதங்கனோவகனை யிந்த னுதிபசர்வாராயாயுமவரே

'God Sundara who is described as 'not this, not this,'

'The sages declare, 'He is not the five elements, nor the senses nor sensations, nor the andakaranas, nor the soul ;

He is the deceitful 'nothing' which the Vedas fail to discover.'

The Supreme is adored as the Creator, Hara : as protector, Samkara ; as destroyer, or producer, Rudra ; and as Bliss-giver, Siva. God is called (என்குணத்தான்) as possessing eight attributes and they are as follow:—Self-dependence, Purity, Self-knowledge, Omniscience being ever free from Sin, Supreme Graciousness, unlimited Bliss.

Then follow questions whether God should be said to possess form or no form, whether He should be regarded as Saguna or Nirguna Personal or Impersonal, and so on.

In regard to the question of form or no form, the Siddhanta is positive that God is neither Rupi nor Arupi nor Rupa-rupi. "சென் அருவுருவுமல்லன் சித்தினோட சித்தமல்லன்" "God is neither Rupa nor Arupa, neither soul nor matter." It recognises that all Rupa and Arupa are forms only of matter which is objective to our senses, and God can never be objective to us, and cannot possess any of these material forms or bodies. The nature of matter is to limit and God is the illimitable and can never be found by any material form. Some would say God is Arupi, not realizing that matter is also formless as air, and nothing is gained by calling Him Arupi. The fact to be clearly borne in mind is that God cannot be objective to us, and possess material form.

But if it is pointed out that Saiva Siddhanta religion recognises forms of God and His appearances and acts, it is answered that these forms of His are not materials but are purely spiritual forms formed of His great love and grace, and to be perceived not by the human mind but with the divine grace, 'அவன் அருளாலே அவன்ருள் வனங்கி' St. Arulnanthi says:—

உருமேனரி தரித்துக்கொண்ட தென்றலா முருவிறந்து
வருமேனரி யதுவுங் கண்டோர் மருவுரு வான்போது
திருமேனரி யுபயம் பெற்றோரும் செப்பிய மூன்றகத்தம்
கருமேனரி கழிக்கவந்த கருவினைவின் வடிவுகானே.

"All these forms of His are assumed out of His supreme grace for destroying our evil bodies." And how this is possible is shown in the following:—

"As He does not possess the defect as an object of perception, and as He is possessed of absolute intelligence and power, as He is not possessed of likes and dislikes, the Nirmala God can assume any form out of His grace. And these forms are described in the following verse. His form is Love; His attributes and knowledge are Love. His five functions are Love; His organs like arms, feet &c., and His ornament like the crescent moon, &c., are also Love. These things are assumed by the Nirmala God, not for His own benefit but for the benefit of mankind." With which compare the following verse from the Taitraya Upanishad:—

" His head is surely Love ; joy His right wing; delight
His left,

Bliss is His self, Brahman whereon He rests.

The following beautiful hymn from St. Appar, and the text from the Manduka Upanishad may also be read:—

மைப்படிந்த கண்ணனும் தாளிம் கச்சி
மயானத்தான் வார்டடையான் மாசொன்றில்லான்
தும்புடையனல்லன், ஒருவனல்லன்
ஒருரனல்லன் ஒருவனும் யில்லி
யப்படியான் அவ்வுருவன் அவ்வண்ணத்தன்
அவனருளே கண்ணாக் காண்பதல்லால்
இப்படியன் இவ்வுருவன் இவ்வண்ணத்தன்
இவனிறைவ னென்றெழுதிக் காட்டொனாதே

"The lord with the braided hair lives in the Kanchi burial ground, with His beautiful Uma with pencilled eyebrows. He has no sin. He is not one of the mortals, and is not to be compared with any of them. He has no place, and is incomparable unless we see with His grace as our eye perceive Him, His form and nature, none can paint Him, in His real form and nature."

This *Atma* is not attainable by explanation nor yet by mental grasp, nor by hearing many times. *By him whom He chooses*—by him is He obtained. For him, God His proper form reveals. (Manduka-3, 2, 3.) It is to be noted also that the various forms in the temple are mere earthly symbols, necessary in our view for the ordinary human mind to grasp and follow the divine ideals, until the soul has advanced to a very high stage indeed. A missionary friend of ours wrote to say that as regards the use of symbolism, he found it necessary for the educated people, but as regards its salutary effect on the illiterate people, he felt not convinced: This opinion will be found opposed to the common current of opinion on the subject, but yet it is true, in so far as it postulates the necessity of the use of symbols even as regards highly educated people.

And we regard the various conceptions of God, as He, she and it, as also conceptions derived from material forms, and as such not appertaining to His real essence, but the forms are necessary for our own easy conception of God:

“பெண்ணுணலியாகிப் பிறங்கொலிசேர், மண்ணுமி யின்னும் பித்தகாயின்
பெண்ணுணலியெனும் பெற்றியன் பேரற்றி

“He is male, female and neuter, earth and heaven and none of these.”

“Praise be to Him who is female and male and neuter.”

Further, the words *Saguna* and *Nirguna* are usually translated as personal and impersonal, and we have often pointed out how vaguely and loosely these words are used, and protested against translation. We will first consider the words *Saguna* and *Nirguna*. It literally means “with guna,” and “without guna.” One school of people would interpret it as meaning ‘with good qualities,’ and ‘without bad qualities,’ and that this is absurd is seen from the fact that the two words are made to mean the same thing. The word ‘Guna,’ however, does not mean any good or bad quality, but is a technical word as used by the Sankhya and Vedanta schools and as occurring in the Upanishads, Gita, etc. It means the three gunas, *Satva*, *Rajas*, *Tamas*, the qualities of *Prakriti* or *Pradhana* or matter; and as such the words would mean ‘with material qualities’ or ‘without material qualities.’ St. Tirumular uses the phrase

'முக்துந் திருந்' *muktuna-nirgunam*, 'so that no mistake may be made of the word *Nirgunam* itself.

சாத்திமேவது ஈனமெனச் சாற்றுங்கால்
வாய்த்த விராத மன்னுக்கனவென
ஒத்திடும் தாமத முற்ற கழுத்தியாம்
மாய்த்திடும் திருந் மாசில் தரிபமே.

So also the Gita speaks of 'Thraigunyo Nirgunaha,' and it stands to reason that God cannot be 'Saguna,' clothed in matter or material qualities, and must be therefore non-material, *Nirguna*. The Supreme God is, therefore, described in the Upanishads and Gita and Sivagnanabotham as *Nirguna* and not as *Saguna*, as in the following passages:—

'This one God is hid in every *bhuta* pervading all, the inner *Atma* of every *atma*, Inspector of all deeds (spectator) in whom everything dwells (supporter), the witness, the pure Intelligence and *Nirguna* Being; the *Iswara* of *Iswaras*, the *Maheswara*, the God Supreme of Gods, the king of kings, the supreme of supreme, the 'Isa' of the universe. (Svetas) 'Beginningless, *Nirguna*, *Paramatman*, Imperishable, though seated in the body, O *Kaunteya* worketh nor is soiled (Gita 13-31.)—Note *Ramanujah* explains *Nirguna* as destitute of *satva* and other qualities.

"Will not the Lord, who is *Nirguna*, *Nirmala*, *Eternal Happiness*, *Tatparam* (transcending all things) and beyond comparison and appears to the soul when it gets rid of its *tatvas* such as *akas* etc. Will not He appear as a far transcending wonder and an inseparable light of its understanding." (Sivagnanabotham ix. 2. a) But certain deities are stated to be *Saguna*, as being clothed with pure *Satva* or *Rajasa* or *Tamasa*, and they should not be confounded with the *Turiya murti* or the Fourth, the *chaturtha*, the supreme *Brahman*; these *Saguna* beings are merely certain souls from among *Sakalars* wielding very high powers and possessing still material bodies.

"*Shantam shivam advaitam chaturtham*" *Ramatapini* up.

The word *Nirguna* is the same as the word 'gunatita,' 'beyond *guna* or matter.' The word, therefore, implies non material and therefore pure *chit*. Christian missionaries need not, therefore, shy his word, and they should certainly drop the word '*Saguna*,

which technically means material. From the passages quoted above, especially from the verse from Sivagnanabotham, it will be seen that God is called 'Nirguna,' Intelligence and Rationality and Consciousness, not denied to Him. This is made further clear in the following verses from St. Maikandan and St. Tirumular.

ஏமாய் சிந்தே யிறையடிசன் ஒன்றணரப்
போகமாய் தான்வினைத்த பொற்பினுன்—ஏமாய்
உள்ளத்தின் கண்ணினுன் உஞ்ஞவா ருக்கிற்றை
உள்ளத்தாற் காணேனென வுற்று.

When the soul becoming one with God and feels Him, He becomes the Supreme Bliss as God becomes one with the soul. So understanding Him, will he not know? with the soul what is understood by the soul."

நானறிக் தன்றே யிருக்கின்ற தீசனை
வானறிந்தார் அறியாது மயங்கினர்
ஊனறிக் துன்னே உயர்க்கின்ற வெண்கடர்
தானறியான் பின்னை யாரறிவாரே.

That day I knew my God, the same was not understood by the Gods. The bright effulgence lighting the *inside* of my soul and body, it is said does not know! Who else can know?

Of course, it is also said in these works that God 'cannot know' 'உதியாமரியா உணராமறவா' and it is pointed out by Sivagnana Swamigal in his Dravida Maha Bashya that this only means that God's consciousness is not like the consciousness of the individual man, which is limited, and cannot become conscious unless it forgets, and can only understand in relation (change is essential to consciousness—Bain). This human consciousness is called *சட்டுணர்வு*. God does not possess this limited *சட்டுணர்வு*. His consciousness is what transcends all limitation and all relation and is absolute, as in His Akundakara, there is no distinction of this and that, there is nothing out of Him 'பேரக்கின் வாலின்.'

Coming to the question of God being personal or impersonal, we are not quite sure in what sense our Indian writers use these words, but they mostly take it as meaning Saguna and Nirguna. There is some difference of opinion as regards the connotation of the word among European writers. Some use it as implying individuality and limitation; others use it as not meaning individuality

and this is the more prevalent and cultured opinion. We take the following definitions from a vocabulary of Philosophy.

Person : A being intelligent and free, every spiritual and moral agent, every cause which is in possession of responsibility and consciousness, is a person. In this sense, God considered as a creating cause is a *person*.

“The intimate relation of God, as Being, to all His attributes and to all his essence, constitutes the divine *personality*; which for God is His entire Being. God only exists for Himself, in a manner infinite and absolute. God has relation entirely to Himself; for there is no being out of Him to which he can have relation is altogether internal. The divine consciousness or personality embraces all that is in God, all of which He is the reason. ‘Person as applied to Deity, expresses the definite and certain truth that God is a living being, and not a dead material energy.’

Emerson says that personality signifies true being (Sat) both concrete and spiritual. It alone is original being. It is not limited. It is that universal element that pervades every human soul and which is at once its continent and fount of being. Distinction from others and limitation by them results from individuality. (Ahankara or Anava) not personality (Sat.) Personality pertains to the substance of the soul, and individuality to its form. Another Christian writer (Rev. J. Iverach) points out that the absolute and unconditioned Being is *Personal* is not a contradiction in terms, such as a round square, but that it will be true as when we say a white or crimson square. “When we speak of the absolute, we speak of it as a predicate of pure being; we simply mean that the absolute Personal Being is and must be self-consciousness; rational and ethical, must answer to the idea of spirit. Why may not the absolute Being be self-conscious? To deny this to Him would be to deny to Him one of the perfections which even finite beings can possess.”

St. Meikanda and St. Tirumular had stated the same question long ago, as we had shown. This self-consciousness, *உயர்வு உணர்வு*, and *முற்றுமுணர்வு*, as we have shown above, is not to be confounded with the limited *உணர்வு* of the soul.

As it is, personality clearly means Sat and Chit. And neither Saguna nor Nirguna. Personality is opposed to Achit or Jada or irrational matter and relates to the substance. Saguna and Nirguna to the form, either as individual or otherwise—God can never become individualised as man, woman or brute, the limitation of the latter class of beings arising from its union with matter or Guna (Saguna). From this view, impersonal would clearly mean irrational, unintelligent and material, and we don't believe any Indian writer would desire to use this word in relation to the Deity, if they only understood its signification.

From the statement that God is Nirguna and not Saguna, it follows that God can neither have birth nor death. This is one of the central doctrines of Saiva Siddhanta, and in this respect it differs from all the existing forms of faith, whether Hindu or otherwise, except, perhaps, Muhammadanism and the Unitarian form of Christianity.

பிறப்பிலி பிஞ்ஞகன் போரு ளானன்
இறப்பிலி யாவர்க்கு மின்ப மருளும்
ஓறப்பிலி தன்னைத் தொழுமின் தொழுதான்
மறப்பிலி மாயா விருத்தமு மாமே.

The unborn, with the braided hair, supreme grace, the undying, bestowing bliss on all, O thou worship! If worshipped, thy Maya will vanish without doubt.

Of course, it must stand to reason that our soul itself is neither born nor can it die. What is born or what dies is the material body formed of Mayā or Guna. These repeated births and deaths occur on account of the peculiar link subsisting between the soul and matter; and therefore, the souls comprising all Sakalars are called Saguna. The same peculiar link does not subsist between God and matter, and hence, He is Nirguna. So it is. God can neither be born in the womb nor die. This peculiar doctrine of Saiva Siddhanta is what should elevate it to the highest rank of philosophy; and the latest discoveries in science could not shake its foundation.

One other feature of Saiva Siddhanta, in regard to the God-head, we will mention, before we close this paper. And that is, that

the supreme Brahman of this school called Siva or Sivam is not to be confounded with the Hindu Trinity. God is peculiarly denoted by the words Sivam, Sankara, Sambhu, Rudra (he who removes sorrow) as they express the most spiritual nature of God as Love and all-beneficent. And that this is no sectarian conception of the Deity and that the God of the Saiva Siddhantis is the universal God of all the nations and all religions is finally brought out by St. Arulnanthi Siva Chariar in his very first verse in Sivagnana Siddhiar.

அறுவகைச் சமயத்தோர்க்கும் அவ்வவர்பொருளாய் வேருங்
குறியது முடைத்தாய் வேதாகமங்களின் குறியிறத்தம்
சுறிவினி வருளான் மன்னியம்மையோ டப்பனாதிச்
செறிவொழியாது தின்ற சிவனடி சென்னிவைப்பாம்.

Let me place on my head, the feet of Siva who stands as the goal of each of the six forms of religion, and who stands in the various forms conceived of by the various internal schools of Siva faith, and yet stands beyond the conception of all Vedas and Agamas, and fills all intelligences with His love, and becomes my Heavenly Father and Mother and fills one and all inseparably.

To sum up, according to true Vedanta Siddhanta Philosophy, God is Sat Chit, Ananda, not material nor enveloped in matter, Nirguna and Personal, ever blissful and all Love and all His acts such as creation, &c., are prompted by such Love. He is neither He, she or it, nor has He any material Rupa or Arupa, and He can reveal His grace and majesty to those who love Him. He cannot be born nor can He die and as such, indeed, He is the Pure and Absolute and Infinite Being able to lift up humanity wallowing in the bonds of mala, maya, and karma. To know Him as our true Heavenly Father and Mother and love Him as such is the only panacea for all the evils of erring mankind. — *The New Reformer*.

To them that love God all things work together for good.

The soul cannot be hurt but though thy erring body.

The Inner Meaning of Siva Linga.

(Continued from page 32 of Vol. VIII.)

Thus the Linga being Nada partakes of the nature of உயிர் and the Peeta being Bindu partakes of the nature of மெய். The relation between linga and peeta is exactly the same as that between உயிர் எழுத்து and மெய்பெழுத்து? What is the relation between the உயிர்எழுத்து and மெய்பெழுத்து. Tholkappiar, that sage who flourished 7000 years before Panini describes this in the Sūtras 'மெய்யினியக்கம் அகாமொடு செவனும் and மெய்யின் வழிவதுயிர்தோன்ற நிலைபே' and Nachinarkiniyar, the commentator, likens this to the undifferentiated condition of salt and water, and of finger and finger. Observes he "முன்னின்ற குத்திரத்தான் மெய்முன்னர் சிற்ப உயிர் பின் வந்தேறமென்றார் அம்முறையே யோகையும் பிறக்குமென்றார் இதனால் மாத்திரைக்கொன்றாகல் உப்பு கீரும் போல வொன்றேயாய் சிற்றலும், வேறபடுத்துக்கால் விரலும் விரலுஞ்சேர சின்றுற்போல வேறாய் சிற்றலும் பெற்றும்."

The vowel has 1 matra and the consonant has half matra. The vowel and the consonant both combined should have $1 + \frac{1}{2}$ or $1\frac{1}{2}$ matras. But the matra actually obtained is only one—not 'one and a half.' Hence the commentator says 'மாத்திரைக்கொன்றாகல் ஒன்றேயாய் சிற்றலும்.'

The matra for *அ* is one and matra for *ச* is also one, though *ச* (the consonant) has half matra. But has the vowel become the consonant? Yes in a sense it has become the consonant and yet remains distinct as the *அ* in *ச* remains distinct from *ச*. This is the relation of God and Soul in mukthi. This is the view of the author of the Vedantha Sūtras when he says that God alone has the power of creation and not the soul, who can only enjoy Divine Bliss. "Bhoga matra Samya Lingath" (the 4th pada) உம்பர்பிரான் உற்பத்தியாதிகுருஞ்சியன் உயிர்தானும் சொனாபவும் ஒன்றினுக்கே யுரித்து (Siddhiar.)

This is the view of the Upanishads when they proclaim "that a person intent on the dulcet sounds of a vina hears nothing but the sound of Vina" etc. This is also the view of the Gitacharya when he says "such a man never dies in me." Such an advaitic* union is proclaimed by the union of Linga and peeta or of Nada and Bindu or of உயிர் and மெய். We said that Nada has its sound and Bindu produces shape. 'Nada (sound) produces Bindu (shape)' is a scientifically demonstrable truth. So every sound is represented in a shape. The first distinct sound is only அ or Akahra. The next sound is only இ ikahram and the next sound is only உ ukahram. Of course we leave the long vowels out of consideration. The அ + இ is எ and அ + உ is ஒ. The sequence or order is in the formation of sounds. But where is the order in the pronunciation of the characters A, B, C, D, or in Aliph. Be, Se, The? In pronouncing our Hindu letters, we give them certain shapes. These shapes are formed as we pronounce them. Thus the shape of அ or A is what is formed in the pronunciation of the sound அ. So is இ and so is உ. Of course the characters of the present day alphabet are not what Tholkappiar gives in his immortal Grammar. The Sivagamas assert that from the bottom of the evolving Bindu tatva Ambika Sakthi is produced, from her issue three sakthies Vama, Jyeshtha and Rowdri. Vama is of the form of a slumbering serpent. Jyeshtha is dandakara or a line. Rowdri has the shape of two horns கு (or brackets)—(கொம்பு). A combination of these Sakthies produces the letter Akahara or the primary sound. In Akahra Rowdri Sakthi is the head, Vama the face, Ambika the hands, Jyeshtha the long body. Of course the Bindu and Nada are the tatvas, out of which these 3 kalas of Pranava are formed. Thus according to the Agamas, every alphabet, vowel or consonant, is formed out of one or more of the Nava Sakthis, Vama, Jyesta etc., that evolve out of Bindu and Nada, the Bindu being a dot or a star or zero and the Nada being a line. The Pranava which comprises within itself the entire alphabets of 51 letters is the only letter in which the entire 9 sakthis conjointly play their part in producing its shape. Kalidasa thus describes the truth "Vyomethi Rindurithi Nadaithi Indurekha roopethi Vakbhava thanoorithi Mathruketh Nishyandamahna sukhobodha Sudhaswaroopam Vidyothase Manasi Bhagyavatham Jananam." The Vyoma is the sky or Akas. The Bindu is the Star, the Nada is the form of linear lightning: the

* Saint Arulnandisivam defines Advaitam as "ஒன்றாய் நின்ற ஒன்றினால் மிக ஒன்றாகா. வெரண்டாகாமல் ஒன்றுமின்றி மின்றாகாமல்" (இருபா இருபஃது.)

Indurekha is the various shapes of the waxing and waning moon, the Vakhlava thanu is the body produced out of the Vaks (speech) Vaikari Madhyama, Pasyanthi, Sookshma and Su-Sookshma which are but products of Kutila or Kundalini which is a compound of A, U, M, Bindu and Nada. Of these 5 Vaks the Susookshma is Gnanaroopa and the Sookshma is the originator of the 8 Vaks Pasyanthi, Madhyama and Vaikari. The pasyanthi is Nirvikalpa (changeless) and Madhyama is Savikalpa (changing) and Vaikari is Srothra Vishaya or the audible sound.

Vaikari is the grossest and it is caused by the udana Vayu and Prana Vayu. The Madhyama Vak is not audible. It rests in the throat but still the Will cognizes it. It is generated by the Prana Vayu and not by the Udana. The Pasyanthi Vak is an undifferentiated condition of the various sounds or rather their substratum. These 5 kalahs (subtle) guide the 5 sthoola kalahs Nivruthi, Prathishta Vidya, Santhi and Santhiatheetha. There is thus here an attempt, to connect the heavenly regions with the inner organisms of the human body. A link is forged between astronomy and physiology both of them finally merging in the Divine Philosophy of Oneness. The Agama says "Siva Sthithassarvajanthoonam Aksharanam Akahravath". Just as the letter (sound) அ (A) stands among the letters (sounds), so Siva stands with reference to all the souls. In the Devara hymn the immanence of the Lord is described as இசைமுக்குமெழுத்துக்குயிரேயொத்தியாவ், just as the vowel induces the consonant; and sage Thiruvalluvar says அசைமுதலெழுத்தெவ்வா மாதிரி பசைமுதற்செய்யுபெரு and says the sage Thayumanavar அவையிற் போசெவ்வயிருமாகி.

The above explanations are necessary in view of the fact that the Pranava is the chief or Tharaka Mantra the efficacy of whose dhyana is so gloriously described in all the upanishads and Agamas. We alluded to the Tamil alphabets in as much as the vowels and consonants therein are characterised உயிர் and மெய் and as the phonetic order is complete there, for instance there are short ஃ and ஂ but in Sanskrit we have only long ஃ and long ஂ and we cannot conceive of long ஃ and long ஂ without the short ஃ and short ஂ, just as we cannot have a long ஃ without the short ஃ. In other respects the rules mentioned in the Panini's grammar may equally apply. Thus it is clear that all the shapes of the sounds have their origin from the Divine Kutila whose Kalahs are the nine Sakthis that they are derived only from the Nada and Bindu which constitute the Ardha mahtra of the Pranava. This Ardha mahtra is the entire Siva linga, the peeta representing the Bindu and the Linga.

the Nada. In the succeeding pages we will describe how the Siva linga is the shape or Yanthra of the sound Pranava. Only when we understand the relation between the Linga and Peeta or the **உரு** and **உரு** or the vowels and consonants, we can have a conception of the Pranava Linga being characterised as the symbol of the Divinity. Else mere assertion that the Pranava is all and that the Linga is all will be a conundrum.

The same sacred books current in the South and in the North describe the Prabha or **திருவாசி** of the divine forms and the shapes of Ganesa and Linga as pranava. We see no actual difference in the shapes of Ganesa and Linga as sculptured in the North and South. The long story of Ganesa as the offspring of two pranava kunjara (elephant) Siva and Sakthi (Nada and Bindu) is found in the Skandapurana. Of course any northern edition of the same may be compared with that in the south. The Agamas give lucid explanations of the shapes of Alphabets from A to Ha. The 51 Aksharas are the forms of Rudras. These Aksharas are the seeds of the Lotus of Kutila. "Panchasath rudra roopasthu—Panchasath Bija garbhitham," so say the Agama and the Vayu Samhitha. We are told in the Santhana Agama that these Agamas were taught in the mutts that were once situated on the banks of the Ganges. These mutts were known by the names of Mandahnakkalisa in the middle and Ahmardakee, Golaki, Ranabhadra and Pushpagiri on the 4 sides. This shows that the alphabet as it prevailed in the South was also extent in the north for a long time and that the men in the North lost them with the influx of time and subject to the influence of various marauding nations such as the Greeks, the Scythians, the Huns, the Mughals and Afghans etc. as at the present day they are fast losing the pronunciation and nay the very language itself.

Anyhow we see that the Nada and Bindu form part and parcel of the Holy Pranava. These two constitute Ardhamatra. The Siva Dharmottara says "Athavahnya Prakahrena Brahma Vishnu Mahesvara kramath Mahthra Samuddhistah Tathparaschah rdhamahtrayah" and the Vayu Samhitha says "Evam Thisrubhire vaithath Mahthrabhirakhilam Tridha Abhidaya Sivathmahnam Bhodhayathyardha mahthraya" Thus the Ardhamatra is above the three matras A, U and M. The Atharva Sikha explicitly speaks of Ardhamatra and its connection with Nada. The 27th chapter of the second part of Vayu Samhitha treats of this Atharva sikha and the rising of the Mahalinga.

The Chapter begins thus.

"Evameva vivadobhooth Brahma Vishnoparaspam.
Thasyordarpalipaharaha prabodhayacha Devayoh
Madhye samahbhirabhavath Lingam Aisvaram Adbhutham
Jvalah mahla Sahasralidyam Apregneyam Anoupamam
Kelaya Vriddhi Vinirmuktham Adi Madyanta Varjitham.
Thasya Jvala Sahasrene Brahma Vishnoo Vimohithou."

Brahma and Vishnu began to fight. To put down their pride and to enlighten them, a grand lingam arose amidst them, a wonderful lingam symbolising Isvara, shining with thousands of fiery beams, an immeasurable, and unrivalled form void of decay and growth, as well as beginning, middle and end. Brahma and Vishnu were quite stunned with the multitudes of fiery-beams.

"Pranipathya Kimathmedam ithyaothinthayatham Tada
Athabhirabhavath thathra Sa nahdam Sabda lakshanam
Omithyekaksharam Brahma Brahmanaea prathipadakam
Tadapyavidithamabhavath Chathurdheikam Thadaksharam
A-a-m ethi thrimathrabhili parasthachchardha mahtraya
Thathrakahro Srithe bhage thada lingasya Dakshine
Ukahrashothare Tadvan Makahrasthasya Madhyathaha
Ardhamahtrathmakam Nahdaha Srooyathe Linga Moordhani
Vibhakthepe thatha Thasmin Pranave Paramakshare
Vibhagarthamcha Thon Devow nakimelith avajagmathuku
Vedathmana thadavyaktho Pranavo Vikruthim gathaha
Thathrakaro Rik abhavath Ukahro yajuravyayaha
Makahrassahma sanjahtho Nahdasthvatharvanee Sruthili."

Then they prostrated before it and began to muse about its nature. But they could not. Then the Mantra, the one Akshara, Omkara, which depicts the Supreme Brahm, with Nada, the primary essence of sound, took shape. That too was not understood by Brahma and Vishnu, their minds being overpowered by Rajas and Tamas. Then that word divided itself into 4 divisions, viz., A, U, M, and the Ardhamatra beyond them. Then the Matra leant towards the right side of the Linga, U leant towards the left side, while M leant towards the middle. The Nada which is called Ardhamatra, went to the top of the Linga. Even when this Great Word Pranava thus divided itself, still they could not understand. Then the Pranava changed itself into Veda. A became Rik, U became Yajus, and M became Sama. the Nada became the Atharvana:

Rik upasthapayamasa Samasathvartham Atmanah
 Rajo Guneshu Brahmanam Moorthishvadyam Kriyastapi
 Srishtim lokeshu Prithvim Tatveshvathmanam Avyayam
 Kalahdavanivivruthinicha sadyam Brahmasupanchasu
 Linga bhageshvado bhagam Beejakhyamkahrana Thraye
 Chathush shashti Gunaisvaryam Bowddham yathanimhdishu
 Taditham Arthair Dasabhir Vyaptham Visvam Richa jagath."

Then Rik stood up and began to dwell upon its import in brief. Of the gunas Rajas; among moorthis Brahma; of actions creation; of worlds earth; of tatvas Atma tatva; of Kalahdvas Nivruthi; of 5 mantras sadyojatha mantra; of the portions of Linga the bottom; of the 3 causes the seed; of the Anima and other prosperities 64 prosperities which pertain to Buddhi; in this manner by means of these ten kinds, the Rik pervades the universe."

"Athopasthapayahmasa Swaratham Dasa Vidham Yajuhu
 Satvam guneshu Vishnumcha Moorthishvadyam Kriyaavapi
 Sthithim lokeshvanthariksham Vidyam thathveshuchathrishu
 Kaladhvasucha Pratishtanicha Vahnam Brahmasu Panchasu
 Madhyanthu Linga Bhageshu yonimcha Thrishu Hethushu
 Prakruthumcha thathaisvaryam Thasmath Visvam yajurmaya."

Then the Yajus established its own ten kinds. Of Gunas Satva; of Moorthis Vishnu, of action Sthithi or Protection; of worlds the Anthariksha; of tatvas Vidya tatva; of kaladhvas Pratishta; of the 5 mantras Vamadeva mantra; of the Linga portions the middle part of the three causes the yoni (uterus); of the prosperities the prosperities which pertain to Prakruthi; in this way the universe is Yajurmaya."

"Thathopasthapayahmasa Samahritham Dasadhathmanaha
 Tamo guneshvatho Rudram Moorthim Adyam kriyasucha
 Sambruthim Thrishu lokeshu Swargam Tatveshvatha Sivaha
 Vidya kalahsvaghoranicha Brahma Brahmasu panchasu
 Lingabhageshu Peetordhvam Beejinam kahranathraye
 Powrushumcha thathaisvaryam itham Samnah thatham jagath."

Then stood up the Sama-veda and dwelt upon its own ten divisions. Of gunas Thamas; of Moorthis Rudra; of actions Samhara (dissolution); of worlds Swarga; of tatvas Siva tatva; of kalas Vidya kala; of 5 mantras the Aghora mantra; of the portions of Linga the upper part of the Peeta; of the three causes the Beeji (the man); of the prosperities the prosperities of Parusha tatva; Thus the Sama Veda pervades this universe.

Atharvaha naigunyam artham paramam Atmanaha
 Thatho Mahesvaram Sakshan Moorthishvapi Sadasivam
 Kriyasu Nishkriyasyapi Sivasya paramahthmanaha
 Bhoothanugrahanamchaiva muchyanthe yena janthavaha
 Lokeshvapi yatho Vacho nivruthi manasah saha
 Tadhoordhvam unmana lokath Soma lokamalowlkham
 Soma sahodayah yathra Nithya nivasatheisvaraha

Tadhoordhram unmanalokath vaimpraptho na nivartthithe
 Santhimcha Santhvatheethamcha Vyapikain Vaikalasvapi
 Tathpurusham thathesanam Brahma Brahmasu panchasu
 Moordhanamapi lingasya nada bhageshvanuthamam
 Yathavahya samahradhyaha Kevulo Nishkalas siva
 Tathveshvapi Thada Bindor Nadath Sakthesthathahapara
 Thathvath Api param Tathvam Athathvam paramarthathaha
 Karanesu thrayatheethath Mahyub Viskshobha kabranath
 Ananthuth Siddha Vidyayub parasthathcha Mahesvarath
 Sarva vidyesvarahdeesuth sapaasthathcha Sudasivath
 Sarva Mantra Thanor Devath Sakthitraya samanvithath
 Pancha vaktrahddasabujath Sakshath sakala nishkalath
 Tasmath Apiparath Bindor Ardbendoscha Tathaha parath
 Tathparath Nirodheesuth Nahdakhhyathcha thatha parath
 Tathahaparath suahumnesath Brahma randresvaradapi
 Tathapara-yahsakthescha parasthath siva thathvathaha
 Paramam kahranam Sakshath Swayam Nishkahranam siva
 Kahranabnamcha Dhathram Dhyatharam Dhyeyam avyayam
 Paramahansa madhyastham Paramathmoparisthitam
 Sarvasavyeuna sampannam Sarvesvaram Anesvaram
 Aisvaryaschapi Mahyeyath Asuddhath manushadikbath
 Aprucha paraththyayath Avisuddhadhvagocharath
 Tath parath suddha vidyadyub unmanabuthath Parathparath
 Paramam paramaisvaryam unmanadya manadicha
 Apahramaparahdinam nissahmyaththisayam sthiram
 Itham Arthairdasa vidhairiyamahtharvanee sruthibi
 Yasmath Gareeyasee thasmath visvam vyaptham Atharvanah."

Then the Atharva Veda dwelt upon its own import. Nirguna (of gunas); of Moorthis Mahesvara and Sadasiva; of actions of the Paramatma, Siva who is void of any action (nishkriyah) the Anugraha (Blessing) function by which all souls are liberated, among Lokas (worlds) the Somaloka where the Lord with Uma ever rests, the abode without reaching which the speech along with the Mind has returned, which is (therefore) beyond the Unmana loka, reaching which one will never return; of Kalas the Santhi, Santhi Atheetha and Vyapika, of the 5 mantras the tathpurusha and Isana Mantras; of the portions in the Linga the top of the Linga which is the portion for Nada where the Lord Siva who is simply Nishkalah is to be contemplated; of the tatvas, that Tatva which transcends the Bindu, Nada and kutila and beyond that tatvain which is really no tatva; of the causes, itself transcending the three causes being simply the agitator of Maya, transcending Anantha and the Suddhavidya, transcending the Mahesvara, the Lord of all Vidyesvaras, transcending even Sadasiva, whose body is formed simply of Mantras, in whom rests the three Sakthis Icha, Gnana and Kriya, who has five heads and ten hands who is the Sakala-nishkala transcending Bindu, Ardha-chandra, nirodi, Nada and Nadantha, transcending sushumnera and Brahmarandresa, transcending even the Sakthi tatva and Siva tatva,

He is himself the causeless cause, Sivam, the grand cause, the resort of all causes, the unifier of all causes and the one to be contemplated upon, the Lord in the midst of chidakasa, the Lord transcending all Atmas; (of prosperities) possessing all aishvaryas (omniscience and other 7 qualities) being Sarvesvara and having no Isvara for Him, transcending the prosperities of Asuddha Maya the prosperities of men, transcending the lower prosperities and all the higher prosperities of Suddhadhvas, transcending the prosperities of Suddhavidya and annama, which possess the beginningless Aishvaryas which are limitless, the like of which cannot be found anywhere, the transcendental aishvaryas which "are ever existent." Thus the Atharva demonstrated its ten divisions by which it pervades the universe."

Rig Vedaha punarahadam jahgrath roopam mayochhyathe
Yedhamatmathathvasya nithyamasmyabhidhayaakaha
Yajur Vedovadath thathvath Swapnahvastha mayochhyathe
Bhogyathmana parimathah VidyahVidyah yatho mayi
Sahmachala sushupthyakhyam evam sarvam mayochhyathe
Mamahrthena sivenedam Thahmasena bhideeyathe
Atharvaha Thureeyakhyam Thureeyatheetha meevcha
Mayabhideeyathe thasmath Adhvathetheetha padosmyaham
Adhvathamakamtha Thirimalam Siva Vidyathma Samjutham
Thathraigunyam Thrayeesahdyam samodhyamcha padaishinham
Adhvathetheetham Thureeyakhyam Nirvaanam paramam padam
Tadatheethamcha Naigunyah Adhvanosya Visodhakam
Dvayo Prampako nado Nahdanthascha madathnakaha
Thasmah mamahrthas swabthanthryath Pradhana Paramesvaraha
Yadasthi Vasthu Thath sarvam guna Prahdhanya yogathaha
Samastham Vyasthamapicha Pranavalrtham prachakshathe
Sarvartha Vachakam Thasmath Ekam Brahmaitha daksharam
Thenomithi jagath kritnam kuruthe Prathamam sivaha
Sivo va Pranavohiesha Pranavo va siva smruthaha
Vahchya Vachakayorbhedo nahthvantham Vidyathe kvachith

Again Rig Veda Says: "By me is denoted the waking state. I am therefore the appellation for ever of Atma tatva. Similarly the Yajur Veda Says "By me is denoted the Swapna avastha (dreaming state), as the Vidya tatva which transforms itself into Bhogya (things consumable) rests in me; The Sama Says "By me is announced the state of Sushupthi and this is explained by the Siva tatva." The Atharva Veda says. "I announce the state of Turiya and Turiyathita. Therefore I am the condition that transcends all dhvas. The three bold divisions of Atma, Vidya and Siva tatvas, which are the regions of the three malas (Anava, Karma, and Maya), comprise all Dhvas in them. They are of Three Gunas, capable of being accomplished by (a knowledge of) the Trayee (Rik, Yajus and Sama) and capable of being tested or purified by the persons desirous of padas (berths). The state of Turiya which transcends the Dhvas is the blissful great condition (of the mukta.) Being void of Thrigunas it is further beyond and is the purifier of

adhvas. The Nada is the link that connects both i.e. the adhya and the state beyond and Nadantha is my own sphere. Therefore my state which is independent is preeminently supreme. Whatever substance there is in the world, that substance by the conjunction of gunas proclaims the meaning of Pranava either in its entirety or separateness. Therefore the Akshara (character) and one Mantra OM is designatory or explanatory of all things. Therefore the Lord Siva creates the entire world by uttering the word 'Om.' Siva is Pranava and Pranava is Siva. There is not much difference between a definition and a thing defined.

Arthametham Avijushya rajasubhaddha Vrayo
Yuvayo Prathibodhaye Madhye Lingam Upasthitham
Evam Omithi Mahim Prahuryadihokthamatharvanah
Ruchyo yajoomshi sumani sakhaschanyassahasra sabu
Vedashvevam Svayam Vakthraivyakthamithya Vadathsvapi
Swapanubhoothamivathuthi thabhyahm nudhyava seeyatha
Thuyosthathra Prabodhaya Thamoparayanayacha
Lingepi Mudritham Sarvam yatha Vedairudabrutham
Thaddhrustva Mudritham Linge Prasadath Linginastheda
Prasantho manasow Devow prabuddhow sambabhoovathu
Thatho lingasya Lingathvam Linginopicha Lingitham
Linge Vivasya jagathaha Viseeth Swathmanorapi
Uthpathithim Vilayamcheiva yathathmyamcha Shadadhvanalim
Thathaha paratharam Dhama Dhahnavanthamcha Poorusham
Nirutharatharam Brahma Nishkalam Sivam Isvaram
Pasu pasa mayasyasya prapanchasya sada pathim

Not knowing this meaning both of you are fighting with each other. For enlightenment of you both this Linga arose in your midst. Therefore the wise denote me by the syllable Om, as Atharvana Veda just now explained to you.

Though the Riks, the Yajus, Samas along with their multitudes of branches spoke with their own mouths, still they did not last for a long time in their minds. All seemed to them like phantoms in dream. Then for their enlightenment and the dispelling of their internal darkness, all the truths proclaimed by the Vedas were engraved or imprinted in the Linga. Seeing the above truth marked in the Linga, by the Grace of the Lord, whose symbol is Linga, the two were enlightened. Hence the Lingathvam, state of being a linga, for the Linga—which means symbol or Mark (அகிலவாசனம்). As the Linga bears the marks of all truths mentioned by the 4 Vedas, i.e. as all the truths are marked or symbolized by this symbol, this is called symbol or Linga. Similarly the lingitha of the Lord who is denoted by the Linga. As the Lord is the resort of all the truths symbolized by the form of the Linga, He is called Lingi—literally one denoted by Linga. This Linga depicts or inculcates the projection or creation of the entire universe composed of pasu (non-material soul) and pasa (material)

as well as their dissolution and of the true condition of the Sha ladrahs. Beyond that is the Nishkala of the Lord.

Thus it is clear that the Siva linga is Pranava engraved or sculptured. Siva linga is the yantra or the shape for Pranava. The Vidyasvara Samhita says:

"Linganamcha kramam Vakshye yathavath Srunutha Dvijaho, Thadeva lingam prathamam Pranavam Sarva karmikam, Sookshmani Pranava roopamhi Sookshma-roopamthu Nishkalam..... Svasthethallikhitham Lingam Suddhapranava manthra-kam yantra lingam samahlikhya Pratishtavahanamchureth, Bindu nadamayam Lingam Sthavaram jangamchayath."

I will now describe the order of the Linga. Listen to it. That alone is the Prime Linga which is Pranava, the fulfiller of all desires. The Pranava form is subtle and this subtle form is Nishkala. The linga written by one's hand is the pure Pranava Mantra. By imprinting the yantra Linga one should perform pratishta etc. This linga of Bindu and Nada is all the mobile and immobile things.

The same Samhita asserts.

"Pranavam Dhvani lingamthu Nada lingam Svayambhuvaha Bindu lingamthu yantram syath " and it defines Pranava thus :—

"Akshrascha ukarascha Makshrascha thatahaparam
Bindu nadayutham Taddhi sabbakale kalahddh yutham

Pranava (sound) is the Nada Linga of the self existent Lord. The Bindu Linga is yantra or shape of the Pranava and Pranava is formed of A, U, M, and beyond these is the one formed of Bindu and Nada "

Srothumichanni yogindra Lingavirbhava lakshanam Pura kalpe Mahakale Prasaune Loka Visrutha Ayudhyatham Mahathmahnow Brahmavishnu parasparam Thayornahnam Nirakarthum Than madhye Paramesvaraha. Nishkala sthambha roopena svaroopam Samadarsayath, Thatha sva linga chinmathavath Sthambhatho nishkalam Sivaha Svalingam Darsayahmasa Jagatham Hitha Kahmyayah Tadaprabhruthi lokeshu Nishkalam lingam Aisvaram."

Again it says:

Yadidam Nishkalam stambham Mama brahmatva bodhakam Linga Lakshna yukthathvath Mama Lingam Bhaveth idam Lingam Omkara mantrena Beram Panchaksharenatha Svayamevahi Saddravysair Prathistatupyam Porairapi."

Oh Yogindra, I now desire to hear of the appearance of linga. He says: When Brahma and Vishnu were fighting in former times, for dispelling their delusion the Lord himself appeared before them in the form of a huge pillar, void of parts. As it was marked with His mark it became Linga. For the purpose of doing good to the world, He exhibited his own mark. Thenceforward the Nishkala forms the Divine symbol.

The entire Kailasa Samhita is a treatise on Pranava :

"Akshraschapyakshrotha Makshrascha trayam kramath. Thiaro Mahtas samahkyatha Ardhamahtra thathapram Ardhamahtra Mahesani Bindu Nada Svaroopinee.

A, then U and M—these three in their order are called the three Malitras. Beyond these is the Ardhamalitra—oh Mahesuni (Parvati) the Bindu and Nada constitute Ardhamalitra.

Akshraasthu Mahathbeejam rajassrashta chathurmukha nakhra Prakruthir yonihi Satvam palayitha Hari Makahra purusho Bijee Tamassamburako Hara Bindur Mahesvaro Devasthirobhava udahrutha Nadassadasiva Proktho Sarvanu grahaka Prabhu Nada moordhani Samchinthya Parath paratharassivaha.

The letter A is Mahat (mind), Bija (Semen Virile), Rajas Brahma, the creator, the four faced. The letter U is Prakruthi, Yoni (matrix) Satvam, Hari, the sustainer. The letter A is Purusha, Beejee (the agent or Man) Thamas and Hara the destroyer. The Bindu is Mahesvara, Deva, the Thirobhava. The Nada is Sadasiva is the Anugraha-doer. In the Summit of Nada Lord Siva is to be contemplated.

The Samhita gives six interpretations or rather modes of viewing or understanding Pranava. "Manthro yanthram Devatacha Prapancho Gururevacha Sishyascha Sbat padarthanam Eshan Artham Srunu priye," The six modes are Mantra, Yantra, Devata, Prapancha, Guru and Sishya—Listen to their meanings.

Pancha varna Samasthiyahth Mantra poorvam udahruthaha Sa eva yanthratham praptho Vakshye than mandala kramam yanthramthu Devatha roopam Devata visvaroopinee Visvaroopo guru proktho Sishyo guru Vapusmruthaha."

The combination of 5 letters is called Mantra. The same obtains a shape or yantra. I will describe them. The Yanthra or shape is the form of Devata. The Devata is in the world. The Guru is Visvaroopi. The disciple is the body of Guru.

Hindpundareekam Virajam Visokam Visdam Param Astapathram kesarayam karnikopari Sobhitham. Adhara sakthi mahrabhya Thrithathvanta mayam padam Vichinthya Madhyasthashtasya Daharam Vyoma Bhavayeth Omithyekhaksharam Brahma Vyuhharan Manu Trayah Saha.

Within the Heart lotus of eight petals shining with Kesaras and Karnika and upon a seat formed of Adharasakti to the end of Atma Vidya and Sivatatvas—the Lord with His Sakthi is to be contemplated by uttering the mantra Om.

Lord Subramanya thus initiates the great Sivadvaitin Vama-deva, who is mentioned in the Aithareya upanishad and in the Brahma soothra "Sastra, Dhrushtyathoopadeso Vamadevadvaiti.

The Lord says:

"Pranavartha Parignanaroopam thath Vistharahdham Vadami Shad Vidharthaiyaparijnanena Suvratha Prathamam mantra roopasyath. Dvithiyo yanthra Bhavithaha Deva tharthaha Thru theeyartha Prapanchartha thatha param chathurtha Panchamorthasyath Gururoopa Prathitaktha manito sishyatma rooportha shadarttha Pari keerthi thaha."

"I will in detail describe the meaning of Pranava in six ways or modes of interpretation. The 1st interpretation is Mantra; the 2nd interpretation is yantra; the 3rd interpretation is Devata; the 4th interpretation is prapancha; the 5th is Guru (teacher) and the 6th is Sishya (Disciple). These are the six interpretations for the Pranava.

Thathra mantra Swaroopam the Vadami muni saththama.—"Abhyaswaro panchamascha Pavarganthasthathapara Bindu mahadowcha pancharnah Proktha Vedairnachanyatha Ethath samashtiroopohi Vedadissamudahruthaha Nadassarva samashti syath Bindvadyam yachathushtayam Vyashtiroopena samsiddham Pranave Siva Vachake.

Oh great Rishi, I will describe the nature of the Mantra. The primary sound A, the 5th sound U, then the last sound in the pavarga (labials) i.e. M and the hindu and Nada—these are denoted by the Vedas as constituents of Pranava. A combined form of these 5 sounds is called the source of Vedas. The Nada is called Samashtipranava of all the various component parts, while Bindu, M, U and A, are called Vyashtipranava of the Pranava which designates Siva."

Yantra roopam srnu prajna Siva Lingam Thadevahi Sarvadhasthath Likheth Pectam thadoordvam prathamam svaram uvarnamcha thadoordhvasitham Pavargantham thadoordhvagam. Thanmaatha katham Bindumcha thadoordhvam Nadamshlikheth. Evam yantram samah likhya Pranavensiiva Veshtayeth. Taduth thenaiva Nahdena Bhindyananadavasahnakam."

Oh wise one ! listen to the form of the yantra. That is only Siva-linga. At the bottom of all, the peeta must be written. above it should be written the first sound A, the letter U should be written above it. Then M should go above that; on the top of that the Bindu and above it should be written the Nada. Thus writing the yantra it must be encompassed also with Pranava and must cleave it asunder by means of the previously described Nada. The figure thus formed will give Siva linga."

(To be continued.)

A. RENGASWAMI IYER,

Serpent Worship in India.

Of the numerous variety of objects that have struck the primitive Indian mind with a sense of awe-inspiring wonderment and led in time to active propitiation and worship, the serpent seems to have demanded a large attention. All worship grew out of fear and is born of man's terror of the great and mysterious natural agencies by which he is surrounded. We know the anthropomorphic tendency which seems innate in the human mind, in its dealings with the unknown has led the primitive Aryans to frequently personify the more obvious natural forces. Of these the most important is the Sun, the author of light and heat, which has been personified and deified under many names. In the Rig Veda we read of the Storm-myth, the Sun-And-Dawn-Myth etc., which led to the introduction of the gods Varuna, Surya, Indra, Agni and others. The worship of fire, sometimes allied to sun-worship, sometimes different from it represents the deification of another natural force. Similarly other objects in nature, grand, solemn and awe-inspiring such as large rivers, lofty mountains, deep springs, gigantic trees and frightful and dangerous animals have been revered and worshipped by primitive man mainly with a view to ensure his safety from the terrible evils they may inflict. It is thus the serpent in India seems to have come in for a share of the early Indian's worship. "The serpent tribe is perhaps more numerous in India than in any other country, and the most poisonous varieties seem to have congregated there. The openness of the dwellings imperatively demanded by the climate and the vast numbers of people sleeping in the open air, in groves, forests, gardens etc., give them chances of which they make but too good use, swarming in the gardens and seeking shelter in the houses during the rainy season. As a consequence death from snake-bite almost equals an epidemic." No wonder then the crude uncivilised Indian of the early ages was horrified at the sight of the venomous reptile and hastened to adopt the common resource then available, namely, of raising it to the dignity of a deity and propitiating it by the offering of prayer and sacrifices much in the same way in which the fire-god,

the sun-god and the storm-god were revered. It was thus the fear of the poisonous fang of the hooded snake that raised it to the level of the deity in the Indian mind and led the way for its introduction into his complex mythology and daily worship as well as into the shrines and temples of Hinduism.

The relics of this once powerful cult of serpent worship are found to exist at the present day in several parts of India, while the actual worship itself is still surviving in parts of the country among certain classes of people. Though it is hard to find now-a-days in the large and important towns and cities any sign of a festival exclusively devoted to the serpent, it is in small villages, hamlets and up-country places that we perceive the lingering worship in full force to-day. It is needless to say that every one would have observed an Indian village contain invariably a temple either big or small, a bathing ghat very often attached to the river or the village tank and a meeting place or village platform erected of stones and square in size with one or two sacred trees planted therein which keeps the platform shady throughout the day. These square platforms are found to exist sometimes near the temple, but invariably in the vicinity of the river or the tank. These platforms are the common unofficial meeting places and form an important factor in the Indian village life. For it is here that the village servants can find the headman in the mornings and take his directions, the ploughmen will find their land-lord, the village priests perform their morning and evening ablutions, and the village school-master airs his grievances. It is here also that the village scandal takes its birth and shape. In such a place, at the foot of the trees planted therein, you will invariably find number of stone images planted, some of them new and some worn out with age. The kindly ladies of the villages who go to the tank or river anoint these stones with oil and wash them with milk and water. If you examine what these stones represent you will find the image of serpents carved out in them, sometimes a single serpent—the deadly cobra with its hood fully expanded—and sometimes double serpents twisting together and serpents with five heads etc. Such stone images of serpents are by no means restricted to one place. These stones are also found at times single, but very often

collected together in large numbers, planted at the sides of the tanks and the stone steps of the bathing place in rivers. Wherever there is a pipal tree or a pipal and a morgossa, there also you are sure to find several stone images of serpents planted all round the trunk of the trees. Besides, at the entrance to every temple, on the stone pillars and walls, at the portico and in fact at every nook and corner of a Hindu shrine the images of serpents are to be seen. In the massive wooden cars belonging to these temples as well as in the several wooden *vahanas*, the serpent's image is found to be carved. Even in these isolated places the serpent receives its due honours of anointment and oblation.

It may be said that there are two different kinds of offering worship to the serpent. Although both of them are mainly directed towards one object—viz, the serpent, still in the aim of such worship as well as in the mode or manner of performing the worship they materially differ from one another. They are (1) the worship of the image of the serpent and (2) that of the live serpent. In the case of the worship of the image, the serpent is no longer considered as a fearful and awe-inspiring object, although it is certain that this form of worship might have been the natural development of ages of the adoration of the living reptile which must of course be the direct result of man's fear and horror towards it. It is well known how the conception of the deity as an all-powerful benign agency, ready to help and save mankind is altogether a later development in the evolution of the idea of God. The serpent is here regarded as the symbol of the creative power, the regenerative force—altogether a peaceful agency, due propitiation of which is necessary for man if he wants to be blessed with peace and plenty, with offsprings and their virtue. It is not known how the serpent came to be invested with such a conception, but it is certain that the idea has taken such a strong root in the Indian mind that matrons and maidens regard the serpent even to this day as a sacred object of worship to save them from the curse of barrenness.

The first kind of worship, therefore, finds great favour with the gentler sex. Wherever the images of serpents are found, near the tanks, rivers and the temples, troops of beautiful maidens can be

seen in the mornings after their bath, pouring water over the images, washing them with milk and presenting the usual offerings of cocoanut etc. They are enjoined to continue the worship for a period of 40 days. Every day they are to go round the images as well as the trees under which they are placed a certain fixed number of times with flowers in their hands which they drop one by one before or on the image, each time they complete one round. It is devoutly believed that the result of the worship will be the presentation of an offspring within another year. And if by chance any lady is blessed with a child, she immediately takes care to set up a stone image of a serpent and thus adds one more to the already existing number of images. The same worship has been gradually developed into an important sacrifice and a complicated system of rites with authorised rules (mantras) has grown round it. The *Nagapuja*, as it is called, has received holy sanction and is now performed in lieu of the *Aswamedha* and the *Pūthrakameshti* of the vedic period. A golden image of the hooded cobra, as the king of the serpents, is fashioned, offerings are made to it by both the husband and the wife in strict accordance with the rules, under the supervision of a sanskrit priest, and finally when the ceremony is over the golden image is presented to the priest. This puja is likewise performed with the same object of obtaining children; but being more costly in its nature generally obtains only among the more wealthy classes.

The other kind of snake worship in which the living serpent is adored persists even at this date and is comparatively rarer in the Southern parts of India than the Northern. It is found to exist all over the West Coast and especially in Malabar. 'They (the Nagas,)' says Zenaide A. Ragozin, in his *Vedic India*, "play an important part, too, in modern Hinduism, which has instituted a yearly festival in honour, not of mythical serpents, but of the real, live snakes, which do not appear to strike this apathetic people with a loathing and terror at all proportionate to the havoc they play with human life. This festival, which comes round towards the end of July, is of a decidedly propitiatory character. Pilgrims flock to the Naga-shrines which abound in certain districts; the cities teem with

snake-charmers, whose weird charges eagerly crawl around the pans with milk placed at intervals on the ground in all the principal thoroughfares, before the admiring eyes of a devout and festive throng." In some parts, the earthen mounds and holes which form the usual habitations of these venomous creatures are sought for and offerings like milk, eggs, fresh-killed chicken, rats and animal blood are left near their mouths so that their crawling inmates may satisfy their appetite in leisure. This kind of propitiation is certainly the outcome of horror for the envenomed double-tongued reptile. It is also said that in certain old houses and dwellings there are to be found snakes—often cobras—and the inhabitants regard them in the light of guardian angels and would not molest them for all the world, but would worship and reverence them in the same manner believing the safety and weal of the family to depend upon those of the household-snake (மனைப்பாம்பு). It is also believed that the cobra is the highest class of the serpent and is called the Brahmin serpent and as such is regarded as incapable of inflicting any wanton injury upon others.

There are certain curious stories of snakes found current in the folk-lore of the country. Aged snakes of a certain variety are supposed to contain in their heads a priceless gem of dazzling brilliancy called the *Nagaratna* which is endowed with several virtues. The serpent is represented as leaving it on the ground and searching its prey in the light thrown out by the gem and again swallowing it back. Several legends and adventures have grown round this philosopher's stone and the attempts to discover and take possession of it. Holy temples and sacred shrines are supposed to be the habitation of some virtuous serpent and it would be amounting to sacrilege to attempt to kill or remove them, as the holiness of the temple is attributed to the presence of the monster. Again they are represented as exhibiting a motherly tenderness and solicitude towards the orphan children cast away in the forest and bringing them up with an incredible amount of care and kindness. Thus, one folk-song speaks of the beneficent hood that screens the countenance of the forlorn infant from the heat of the sun and another makes mention of the babe fed by milk procured by the wood-serpent and lulled to sleep by its sweet lullaby. There have

been several heroes and demi-gods figuring in the annals of the country thus miraculously brought up in their infancy. But, though a great deal should be dismissed as mere poetic imagery and idle fancy, yet there is no doubt that a glimpse is obtained into the attitude of the people who came to regard the serpent as an emblem of kindness and beneficence.

There is one more point to be considered in connection with the serpent in India and it is the examination of the origin of the adoration of the venomous reptile with reference to the early races that settled in India. The interesting question whether the serpent was primarily the symbol of the Aryan or Dravidian races is discussed by Zenaide A. Ragozin in his *Vedic India* and the following extract from his valuable work will be read with interest. "The most essential feature of it (Dravidian religion) is the worship of the Earth, in the form of both god and goddess, as the giver and maintainer of life, and the adoration of the snake as the Earth-god's special emblem. The snake-god or king of snakes is the wise and gigantic serpent *Shesh*—a name which casts a singularly vivid side-light on one of the many puzzles with which the Rig Veda still teems. In several of those passages in which the priestly poets exhaust their ingenuity inventing abusive epithets for their Dasyu foes, they call them with scathing contempt, *Shishna-devas*, literally: 'whose God is Shishna or Shesh.' The inference suggests itself almost irresistibly, and moreover leads us to suspect that many a passage wherein serpents and dragon-monsters are mentioned, may have a more direct and realistic meaning than was hitherto supposed. Thus, with regard to the ever-recurring battle between Indra and Ahi, 'the serpent,' invariably ending with the Aryan champion-god's victory, we cannot help asking ourselves: have we really *always* to do with a nature-myth? is the battle only an incident of the atmospheric drama and is the Serpent always and inevitably a cloud-serpent? By the light of later ethnological studies, another and even simpler interpretation lies temptingly near: may not the serpent sometimes personate the serpent-god of the snake-worshippers—the *Shishna-devas*—and the battle between the Aryan champion-god and the Dasyu sacred emblem thus resolve itself into a poetical version of the long race-strife? It is certain, at all events that, in the

enthusiasm and novelty of recent discovery, the mythical interpretation has been greatly overdone, and just as the word 'Dasyu' which was at first declared to designate only the demons (of darkness, drought or winter) whom the bright *devas* fought is proved to apply quite as often to earthly human foes; so the cloud-serpent of the uncompromising myth theory may very well turn out to be, quite frequently, an allegorical presentation of the object of those foes' superstitious adoration. * * * Be that as it may, it is certain that snake-worship, utterly un-Aryan as it is, made a profound impression on the white invaders, so much so, that in the course of time, an Aryan snake-god—*Ariaka*—was invented; an impression plainly discernible, too, in the prominent place given to the Nagas (snakes and snake-people, half human, half serpentine in form and possessed of supernatural wisdom) in the later classical poetry." From this it is clear that the author of *Vedic India* would have us believe that the serpent is primarily the Dravidian symbol and that the Aryans only borrowed it. In another place also he says that, "it is worthy of notice: 1st that temples dedicated to serpents are not found in the North of India; 2nd that the priests of such temples are never Brahmans, but belong to the lowest castes. Indeed the old Aryan spirit is so much alive still in the noble castes that they hold the serpent to be of evil omen and a Brahman if he happens to see one in the morning, will give up for that day whatever work or errand he may have on hand."

Before proceeding to examine the reasonableness or otherwise of this theory of Mr. Ragozin's, we shall see what is the position accorded to the serpent in the mythologies, puranas, classical and mediæval literatures of both the races—Aryan and Dravidian. In the Aryan cosmogony as sketched out in the several puranas it is explained that the earth is borne on the head of an immense serpent called *Adisesha* and the phenomenon of earthquake is attributed to the bearer of the universe changing shoulders. Next in the myth relating to the *Kurma* avatar of Vishnu—decidedly an Aryan story—the serpent Vasuki is said to have lent its services for the churning of the Amrita. Again in the story of Siva's destruction of Tiripura it is likewise a serpent that served him as the string for his bow. In these three ancient myths which are unques-

tionably of Aryan origin, the serpent plays no mean part,—in fact but for its help the Aryan Gods themselves would have been powerless. In later times the snake becomes the important ornament of God Siva and is elevated to the inseparable companionship of the deity. It is also associated with the phallic emblem of linga under which that god is worshipped. The parallel holds good in Vaishnavism also, and the serpent serves as mattress for Vishnu. The ceremony called *Nagapuja* which we have already described is essentially an Aryan ceremony as it finds a place among Aryan rites and the rules prescribed for its performance form part of the Sanskrit *mantras*. *The Great War* tells us that the serpent was the emblem of one of the most powerful races of kings in the North of India called the Kurus and their representative, Duriyodana, appears in battle with the sign of the snake in his flag. Who were the Nagas? One of the rishis, Kasyapa married two sisters. The elder Kadru became the mother of a thousand Nagas (snakes). Were these Dravidians and their story of Dravidian origin? In later Sanskrit literature the snake appears again (cf. *Nagananda*) and we perceive none of the so called loathsomeness of the Aryans towards the reptile. In fact, at every stage of development of Aryan religion, mythology and literature the serpent is nowhere forgotten, but is assigned a clear and correspondingly important position which becomes more and more difficult to ignore.

On the other hand, early Dravidian literature which was assiduously cultivated in the South, independent of Aryan influence, for centuries before even Sanskrit attained to any literary grace (as is now fully believed by numerous oriental scholars and Philologists) does not contain any mention of the serpent whatever, either favourable or unfavourable. In fact the serpent is conspicuous by its absence from early Dravidian annals. The religion and forms of worship that obtain at present among the Dravidian races as well as the mythology now current among them are not of indigenous growth, but wholly borrowed from the Aryans: and consequently it is useless to expect to glean anything from them as regards the Dravidian's attitude towards the serpent. The early Dravidian gods mentioned in their literature are Muruga and Rudra, the former, their favourite war-god and the latter, as supposed by

some, their "terrible storm-god." The serpent is nowhere mentioned as an accessory to these gods, unlike the Aryan Siva and Vishnu: nor is any mention found of independent serpent worship. Even the relics of demon worship, now found here and there, which are in all probability, the surviving remains of Dravidian barbarism, do not give a place to the adoration of the serpent in any form, either alive or its image. The powerful Dravidian Sovereigns who established independent kingdoms in the South—namely the Pandyas, the Cholas and the Cheras—had none of them the serpent as their royal emblem. The Fish and the Tiger were the celebrated emblems of the pure Dravidian kings and it would be more reasonable and appropriate to regard the Fish as the sacred and venerated emblem of the whole Dravidian race instead of the serpent. If the Dravidians were Earth-worshippers and if the serpent were regarded by them as the symbol of the earth, as Mr. Ragozin represents, would it be possible to conceive that one and all of the numerous branches of the Dravidian stock neglected the serpent and even ignored it from their religion, worship, literature and regal emblem?

How then does Mr. Ragozin seem to be so very positive in holding that serpent worship is essentially a Dravidian feature? In the midst of over-whelming evidences as to the gradual growth of the importance of the serpent in Aryan religion, mythology and literature and in the absence of any mention whatever of the serpent in the Dravidian records, it is more than difficult to believe that the learned author of the *Vedic India* may be altogether right in his conclusions. The fact seems to be that the writer perceived a number of evidences jointly conclusive of an early connection having existed between the Dravidians of India and the Shumiro-Accads of the first Babylonian empire—connections for the most part of maritime intercourse, established and strengthened by subsequent discoveries in the fields of Philology and Craniology. And hence in his anxiety and enthusiasm to find other traces of connection and supply the missing links he imposed the serpent-worship upon the Dravidians and thus managed to discover one more strong evidence of an early Dravido-Accadian connection.

He has nowhere tried to prove that the Dravidians regarded the serpent sacred as an emblem of the Earth; but has merely assumed that, in as much as other evidences point unmistakably towards an early connection having existed between the two races, the most sacred symbol of the Accadians must also be taken as such of the early Dravidians. Accordingly he writes: "But even more convincing is the common sacred symbol—the serpent, the emblem of the worship of Earth, with its mystery, its wealth and its forces. The Accadian supreme god Ea was worshipped at his holiest shrine at Eridhu under the form of a serpent and as Eridhu was the centre form which the first Chaldean civilisation started and spread, so the serpent-symbol was accepted as that of the race and its religion." This only goes to prove that the serpent was regarded as a sacred symbol by the Shumiro-Accads, but does not help us to saddle the very symbol upon the Dravidians, who, as shown above, only seem to have borrowed, late in their social development, the worship of the serpent from their Aryan conquerors along with their religion, social systems, sacrifices and ceremonies.

But the most important point in Mr. Ragozin's argument is the frequent mention in the Rig Veda, of names denoting serpents used by the early Aryans as invectives and epithets of abuse levelled against their Dasyu foes. Numerous battles are mentioned as having taken place between the Aryan gods—notably Indra—and the serpent, invariably terminating with the Aryan god's victory. As the Dasyus and the serpent are mentioned in the same breath, the writer easily takes the latter to be the god,—symbol or emblem—of the former and accordingly interprets one such epithet, *Shishna-devas*, to mean 'whose god is the serpent.' And the whole thing is invested with a garb of allegorical presentation so as to suit the general conclusion, his comfortable inference, that the Dasyus were the Dravidians, the serpent, their god, and that the symbol, as a figure of speech, stands for the worshippers. It must be confessed that it is impossible to conceive of a more ingenious interpretation which is farther from the truth and which lands us at once on a region of insurmountable difficulties. First of all, if the early Aryans regarded the serpent with a feeling of loathsome abhorrence, as represented

above, how comes it then that the very object of their loathsomeness is given an important place in their cosmogony, religion and Puranas and raised to the status of an important functionary and a sacred attribute of their gods through all the stages of the development of their faith? If the Aryans borrowed the serpent and its worship from the Dravidians, surely it is inconceivable how the repulsive and uncanny reptile and one of their foes, once the object of their hatred, could have been elevated to a place of honour and reverence as a holy object. These difficulties can never be satisfactorily explained so long as we accept Mr. Ragozin's explanation. Besides, he has failed to establish the correctness of his interpretation—namely that the Dasyus were Snake worshippers—by not referring to any passage in the Rig Veda where the rites of the Dasyus are explicitly set forth or any account is given of their propitiation of the serpent. In the absence of any such confirmatory evidence it is difficult to agree with the author of the *Vedic India* as regards the origin of snake-worship in India. But, is no simpler and easier explanation possible? The Aryans in their advance into the Punjab encountered two different kinds of foes. They had to fight their way equally with the Dasyus and the serpents. The Dasyus attacked them and checked their progress at every step, while the venomous reptiles molested them and carried death into their camps. They had to fight for the land with the one and for security with the other. So they engaged in a strife with the both. With the Dasyus they fought as well as their gods fought. They routed and subjected them and in time even absorbed them into their own fold. But with the serpent they had no longer to deal with a human enemy, and neither intimidation nor coercion neither absorption nor conquest was possible. First they invoked their gods and requested them to fight the serpent-foes. There are accounts in the Rig of the Aryan-god's battle with the serpent-god—*Shishna-deva*—and the triumphs of the former, just as there are accounts of their conflicts with the Dasyus and their victories. In the one case the Aryans fought with human foes; while in the other the Aryan-gods battled, not with mere reptiles (serpents)—for it would be derogatory for gods to engage in strife with mere reptiles—but with the gods of the

serpents, an idea perfectly natural to the Aryan mind that makes gods of the elements, the sun, the moon and other natural forces. But they soon perceived that there would be practically no end of their strife with these foes and that they would have to contend with them as long as they stayed in the country. They fought with them and found their trouble was not over. The only other alternative left to them was to approach them, not with arms and weapons, but with prayers and sacrifices and accordingly a place was given to them in their pantheon. The serpents were observed to issue forth from holes in the earth and it was thought that the interior of the earth must be their abode where a big serpent—the god of all serpents—must reside. Hence the serpent was easily made the symbol of the Earth. They further thought that, as the earth was flat, the lower world, the nether region, should be peopled by serpents and that the earth itself be balanced on the head of a monster serpent. Thus in the Aryan cosmogony *Adi-Sesha*,—the serpent-god, came to have a distinct place. This simpler explanation seems to us to explain the facts more easily and fully and does not lead us to find impossible allegories and figures of speech in the narratives of a primitive folk. There is no doubt the importance of adoring the serpent, which had its beginnings in the feelings of fear and horror in the Aryan mind and in the primitive instinct of self preservation was thus recognised and the serpent was inseparably bound up with the growth of Hinduism in all the stages of which we find it occupying places of growing pre-eminence and importance.

The other difficulties raised by the same writer, viz., that temples dedicated to serpents are not found in the North of India and that the priests of such temples are never Brahmans but belong to the lower castes, are not of great consequence as they are merely of a negative character. First, we doubt if there are anywhere in India, temples as such, specially dedicated to the serpent. In fact stone images of serpents are found all over India wherever there is a Hindu temple, Sivite or Vaishnavite. And the worship of these images, especially by the gentler sex, obtains throughout the whole of this ancient land, irrespective of the caste or creed of the

rotaries. The worship of the live serpent is found to exist with full force even to-day in parts of the Bombay Presidency and in Malabar in Southern India. In the latter country, every household has its sacred mound—the abode of serpents—and the propitiation of the reptile with the offerings of milk and broth is celebrated with great fervour and reverence. And when we remember the story of the reclamation of Malabar by Parasurama and the amount of Aryan influence that was brought to bear upon the country and its people, we can easily understand how the curious worship still survives there. Priests are nowhere employed for worshipping the serpent except in the ceremony called *Nagapuja* in which only an Aryan priest can officiate and repeat the Sanskrit mantras. Lastly, the superstitious dread of the serpent as an evil omen is shared alike by all classes of people in India and cannot easily be assigned to the credit of any one race, Aryan or Dravidian. It is therefore almost impossible, with the weight of a long array of evidences to the contrary and with unmistakable traces of the growing importance of the serpent recognised by the early Aryans and with the total absence of its mention in early Dravidian records, to accept the conclusion of the author of *Vedic India*, that the serpent was the sacred symbol of the Dravidians and its worship was adopted by the Aryans. And if our discourse tends to make anything clear, it is quite the contrary.

Such then in brief outline is the origin and development of serpent worship in India. But the adoration of the serpent was by no means restricted to the Indian continent. In the early ages, every nation in every part of the globe seem to have devoted their attention to this curious reptile-worship. "The Japanese who formerly revered the water-snake as a god, have traditions of the Creator appearing to man in the shape of a serpent. The Ophites, a sect of the Gnostics, styled themselves *Naaseni*, or 'Followers of the serpent;' and it is stated that they kept a tame serpent in a chest or sacred ark, out of which it was induced to emerge during the celebration of their mystic rites. The temples of *Æsculapius* at Alexandria and at Epidaurus had each a living serpent, carefully tended by the temple devotees. This was the

Agathodaemon or 'good genius' of Egyptian worship and it is supposed to have been the hooded snake. "The ancient Agathodaemon, in the form of his congener the cobra, still haunts the precincts of the Hindu temples, as of old the shrines of Isis, and issues from his hole at the sound of a fife to accept the oblation of milk from the attendant priest' (Kings *Gnostics*, p. 218). The sacred snake was also conspicuous in the Greek mysteries. Serpentine emblems occur repeatedly in the early art of W. Europe, and the snake is a prominent feature of European mythology. The worship of the snake has long been a characteristic of the religious rites of the North American Indians." *

M. JIVA RATNAM.

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Will and its Power.

BY

PROFESSOR S. V. RENGASAMI,
Latent Light Culture, Tinnevely Bridge.

Slowly out of the ruins of the past—like a young fern frond uncurling out of its brown litter the wonderful and mystical truths of Occultism, the buried and forgotten treasure of India are now transforming, in the modern light, into scientific truths and principles.

I see a new life arise with the twentieth century and that inventive, enterprising, and far-seeing nation—the Americans—have begun to get glimpses of our Vedas, Shastras and Puranas and are trying to put into practical use what we have muddled and thrown into our homes as useless, blinded by the materialistic views of the so-called civilisation of the present day.

Man is born good and it is only his surroundings that mould his character in his future life. Even a spoiled character can best be transformed into one of supreme excellence by the aid of the 'Will.' Now by developing this will, man can, not only control his moral nature to any extent, but also bring into action or realise very extraordinary states of mind, that is, faculties, talents or

abilities which he has never dreamt of to be within his power of realisation. Yet the stupendous power has been never grasped fully, by any, from the beginning of the time to the present day—not even by the rishis, sages and fakirs of Ind except by a very selected and gifted few. All that man thinks as mystic, supernatural and superhuman and that which lies in an invisible world is within him and in his reach. The key that will unlock this mystery is nothing but his Will.

It has been repeatedly said and written by various men that it is marvellously good and desirable to have a strong mind and that one has simply to assert his will to gain anything. But unfortunately the 'how to do it' has hitherto been a mystery, as what was known to the adepts of India were hitherto jealously guarded with the proverbial Indian mystification.

We shall, as far as possible and consistent with the ties we have formed, try to put the practical side of the question in this short article.

Now when you enter the realm of practice, to control or strengthen the will, the first thing you have to do is to develop *Attention* and *Interest*. We shall now treat of *Attention* and *Interest* as it gradually leads to the development of will. The popular belief is that *Interest* is a special, heaven-sent gift and not one that can be acquired by human efforts. *Interest* cannot be created in one unless one strictly adheres to the social precept "listen politely and patiently." Such an enforced action deliberately trains you to acquire a shrewed intelligence. This enforced fixing of your mind is nothing but fore-thought. This in turn leads to attention and a firm determination. Gradually this attention develops interest in you. Attention is closely allied to memory. Without "memorise" the matter we gather from continued attention will vanish. At times, whether we will or no, the memory of various actions and scenes are thrust upon us incessantly; and the want of concentration and strong will to resist unwelcome thoughts compel you to view the case in its various moods. Though you have sufficient time to deliberate upon it, yet the recurrence of the thing at every turn you take, makes you give it a worth and importance however trivial and unimportant it is. This is the gist of the

power and effect of suggestion and a great secret of the trade. You know pretty well that one of the important sources of success to any business is continued advertisement. By the continued appearance of any matter in a newspaper or magazine, you are forced to read what it is and your successive readings create a desire in you to try the efficacy of the thing advertised. Thus without actually knowing or being in need of a thing, you go in to invest an amount in the purchase of the thing and the advertiser is no doubt by your purchase benefited though the thing bought is of no immediate use to you.

Thus in the same way that pernicious habits are cultivated in our young men and they become as the usual phrase goes "as second nature." These habits by a mere effort of the Will can best be set aside and peace of mind and even of body obtained. The power of the mind acts beautifully even on the physical body of which we shall treat *in extenso* in another place.

The great drawback with the general public is that they ignore the easy manuals on the impression that a mere collection of rudiments cannot have much in it. They forget that out of small that great things arise. Just a little attention before a thing is attempted, eases every burden and lightens every toil. As fore-thinking is the initiatory stage of hypnotism, that hypnotism can be successfully used to train the attention of persons habitually inattentive, though fore-thinking is in itself sufficient as both hypnotism and forethinking are gradual persuasion of the nervous system yet the former acts more forcibly, impresses and creates a deep-rooted idea.

Even in such an advanced state when the effects of hypnotism are widely known, many suffer from various causes of ill-health pertaining to the nervous system which could be set aside by mere effort of the will or by the aid of the hypnotic operator. Under such circumstances it is always advisable to accustom any such moral invalid to being hypnotised or willed a few times into a calm self controlled state.

(To be Continued.)

Unity in Diversity.

Of a fine morning when the birds are warbling on the trees, when the glories of coloured clouds and the bright sky are mirrored forth in a sparkling and gushing stream as it leaps down a hill, I stand in a valley, amidst shrubs and trees and as I view the beautiful panorama of life my being thrills with pleasure and my soul is filled with happiness ineffable. The sight bewitches the eyes, the music of the birds delights the ear and the scent of a thousand forest flowers and herbs pleases the sense of smell beyond measure. In this exercise of the senses arises an elevation of Being and man's Soul communes with the Soul of the flowers, the birds and the bright sky.

The whole existence is one. The lovely flower that charms the eye; the trees with their leaves and the earth covered with grass—all fill the soul with a sense of expansiveness. Have you ever stood on a precipice and looked at the beautiful valleys below and the glories of the sky above? If you have, then verily, the soul has experienced the fact of its permeating all objects of its vision.

The life of the bird that warbles its melody on the tree, the life of the green branch wafted by the breeze, that of the earth and that of the sky is from one reservoir. In each is a crest of the wave from the ever-surging waters of the Universal Life.

Forms change, life puts on new shapes. There is no destruction of the shapes—the vehicles of life. Old forms are burnt up and new ones are ushered into existence. In the grand factory of Nature, there is a constant mutation of the worn-out vehicles into new forms of beauty. The burning ground is but the gateway of life from one set of forms into another.

DREAMER.

Instances in Tamil of a Rule of Telugu Grammar and a Misreading in the Current Tamil Matriculation Text.

To shew the intimate connection between Telugu and ancient Tamil we shall quote a rule of Telugu Grammar and exemplify it by numerous illustrations in Tamil while the instances in Telugu itself of the rule are very few and far between. The Telugu rule of Grammar we are referring to is as follows.

‘నెగనె, పానె, పాండ - ఇత్యాదులు కాదనెనకు లోపంబు వెకల్పి కంబు. ఉ. ఎగనె - పనె - పండ.

(Venkiah's Grammar, అంశపరిచ్ఛేదము article 92 p. 42.

(In నెగనె, పానె, పాండ, and other words the initial consonant is optionally dropped as నెగనె (fled) may become గెగనె and పాండె (obtained) may become ంగనె and పానె (was elegant) may become గనె. As further examples compare also నీవు=నవు (you) ; నేను=నను (I) &c.

The rule is clearly laid down in Telugu Grammar but we believe the illustrations in Telugu are not so numerous as in Tamil though in the grammar of the latter the attention of the Tamil student is not drawn to the Dravidian peculiarity so far as we are aware. We now proceed to illustrate the Telugu rule by Tamil words.

మాక } శుక, these words have the same meaning குற்றம் but the
కాక } first pair మాక and కాక begin with consonants and the initial consonant being optionally removable, we have శుక having the same meaning குற்றம். So మలర్ and అలర్ have the same meaning, flower.

Cf. அலராயிரந்தந்து வந்தித்து மாலாயிரங்கரத்தால்,
அலரார்கழல்வழிபாடு செய்தாற்களவில் லொளிகள்
அலராவிருக்கும்படையொடுத்தோன் தில்லையானருள்போன்,
மலராய் விளைகின்றதம்பல் கைம்மிக்கைய மெய்யருளே.

(திருக்கோவையார் stanza 180.)

So again முன்னுதல் and உன்னுதல் have the same meaning 'to think' and முச்சி and உச்சி (crown of the head.) as in

“முன்னுங்கதிவிட முண்டதென்றில்லை முன்னே னுருளா
லின்னுங்கடியிக்கடி மனைக்கே மற்ரியாமபர
மன்னுங்கடிமலர்க்குடந்தலைத்தான் பெறுமாறுமுண்டே
துன்னுங்கடிதின்றியோ துங்கள் நான்மரைபுத்தமரே.

(திருக்கோவையார் stanza 236)

மெப்ச்சுடர் கெழு மியவியன்பொற்கோபுர
முச்சியிற் தொடுத்திட முழங்குகேதனம்
அச்சுதனாற் சிவனளவைதீர் முகத்
(து)உச்சிதொறிந்தரா வொலித்தல் போலுமே.

(கந்தபுராணம் p. 386.)

Consider again the following pairs துப்புரவு=ஒப்புரவு (both meaning உபகாரம்) யாறு=ஆறு, யாளி=ஆளி, யார்=ஆர், யானை=ஆனை சவை=அவை (assembly) துணங்கு=உணங்கு (dry up) as in

தந்தைமகற்காற்று நன்றியவையத்து
முந்தியிருப்பச்செயல் (குறள்)

.....‘சவைநடுவே

நீட்டோலைவாசியா நின்றன்குறிப்பறிய’ &c.

“கூளிரினைக்க நின்றம்பலத்தாடி குரைகழற்கீழ்த்
தூளிரினைத்தசுடர்முடி யோயிவடோணசையா
லாளிரினைத்தடலரனைகள் தேருமிரவில்வந்து
மீளிரைத்திவினையேனுரைப்பதென்மெல்லியற்கே

(திருக்கோவை stanza 151.)

பணங்களைஞ்சாலும் பருவரவார்த்தவன் தில்லைபன்ன
மணங்கொளஞ்சாய்வு மன்னனுமின்னே வரக்கரைந்தால்
உணங்கலஞ்சா துண்ணலா மொண்ணிணப்பலியொக்குவன்மாக்
குணங்களைஞ்சாற் பொலியுந்நலச்சேட்டைக் குலக்கொடியே.

(திருக்கோவை 235)

தழல்=அழல் (fire), கனல்=அனல் (fire) புண்ணிலாம் பெரும்புழையிற்
கனல் துழைந்தாலென (கையடைப்படலம் இராமாயணம்.)

மண்டு=அண்டு (நெருங்கு) Compare the Tamil saying
‘காற்று கறுப்பு அண்டாது’

‘மண்டிபிணியால்வருந்தும் பிறவுறுப்பைக் கண்டுகலுமுமேகண்’
யாண்டு=ஆண்டு, யாக்கை=ஆக்கை, (body).

நீரிற்சுமிழிவினமை நிறைசெவ்வ
 நீரிற்சுருட்டு நெடுத்திரைகள்நீரி
 லெழுத்தாறும்பாக்கைநமரங்காளென்னே
 வழுத்தாத தெம்பிரான் மன்று. (நீதிநெறிவிளக்கம்)
 மெல்லியலாக்கைக் கிருமிக்குருவின் மிளிர்ந்தாங்கே
 செல்லிய செல்லைத்துவகையென் காணுமென்னுலுத்தன்ன
 சொல்லிய ஆகந்தமொலிவன் கலியாதுகன்றேன்
 பல்லியின்பொல்லுஞ் சொல்லாக்கொள்வதோவுண்டு பண்டுபண்டே
 (ஈம்மாழ்வார் திருவிருத்தம் stanza 48.)

So மாழாந்து = ஆழாந்து (வருத்தி)
 (கொச்சகக்கல்)

கைவாய எம்மேபோல் நான்மதியே நீயிந்தான்
 மைவானிருளகற்றும் மாழாந்து தேம்புதியால்
 கைவாயவனைமேலாழிப் பெருமானார்
 மெய்வாசகங்கேட்டு மெய்நீர்மை தோற்றாயே

(திருவாய்மொழி 2-ஆம் பத்து, 1-வது வாயுந்திரை stanza 6.)

இருளின் திணிவண்ணம் மாநீர்க்கழியேபோய்
 மருளுற்றிராப்பகல் துஞ்சிலும் நீதுஞ்சாயால்
 உருளும் சுகடமுதைத்தபெருமானார்

அருளின் பெருநகையாலாழாந்து நொந்தாயே. (Do. stanza 8.)

சமர் = அமர் (சண்டை), சமைத்தல் = அமைத்தல், (to cook), மழுங்கு = அழுங்கு, கோணய் = ஒணய், சான்றோர் = ஆன்றோர், சிறகு = இறகு, கினைத்து = இனைத்து, மடக்கம் = அடக்கம், புலர்த்து = உலர்த்து, சமணர் = அமணர்.

Now on the same principle we can understand the cognate nature and identity of similar words occurring in Tamil and Telugu. The Tamil word நீத்து (swim) is on the above principle the same as న, త (swim) in Telugu, the soft consonant *ñ* in Tamil நீத்து is represented by the *న* in న, త, which from the above consideration we believe must possess the same; and the initial consonant in Tamil நீத்து has disappeared in the corresponding Telugu word న, త under the principle in question.

Again we believe the same principle is in operation in the Telugu word *తే, @* (to-day) which has in Tamil assumed the form இன்று. The *ன்* in Tamil இன்று is preserved in the half circle in *తే, @*, the *దు* in Tamil has changed into *@* in Telugu like முன்று =

மு, @ (Telugu) சறி=சஉ (both Tamil). Then the initial consonant disappearing on the principle under consideration, we have ஏன்று which has become இன்று as இ, ஈ, ஏ and ஏ are interchangeable.

From the above examples and the principle underlying them we are led to believe that Tamil both modern and ancient has not been investigated deeply even to the extent that Telugu has been examined into by its grammarians and that for the purpose a deep study of Telugu is essential to the right understanding of Tamil. In the pairs of Tamil equivalents we have above pointed out, confusion is likely to arise in our mind as to whether மாழாந்து or ஆழாந்து is the right word unless we remember the principle contained in the Telugu rule above quoted.

We may also quote further instances as in 'நுந்து=உந்து, see 'தேனுந்துமாமலைச் சீறுபுரிதுசெய்யலாவதில்லை, வாதுந்துமாமதிவேண்டியமுமழப்போலுமன்றோ' &c., (திருக்கோவை stanza 147). Also note வாவி=ஆவி (tank) see தஞ்சைவாணன்கோவை stanza 131. Also compare சமயம்=அமயம் (திருவ்ளையாடல்புராணம் நரி பரியாக்கியபடலம் stanza 86.) So also விளங்கு=இலங்கு (to shine). We need not be surprised at the change of ள into ல as the principle of 'ளையோரபேத' applies also to Dravidian languages.

In the same way we believe the Telugu Prosody throws a flood of light on the extremely difficult and complicated problem of Tamil ancient and modern metres. We have showed in one of the previous articles how the Telugu rule of non-elision of final *e* at the end of a line before the initial vowel of the next line has helped us in understanding many an ancient metre which owing to an ignorance of the non-elision of *e* as understood by the Telugu Grammarian has led our people to disorganise several sacred poetical lines so as to render them wholly unreadable to us.

We cannot but conclude this article without drawing attention to a characteristic metrical mistake that has occurred in the University Tamil Text of this year. We would not have thought fit to expose it here if it had not occurred in so venerable a பதிசம் as that of திருவையாற்றுப்பதிசம் of Lord Sāmbanda. The stanza containing the error is as follows.

மன்பாய் முடைதலைகொண்டுரின் பலிக்குமல்வா ருமையாள்பங்கர்
தான்பாயும் விடையேறு சங்கராந்தழவருவர் தங்குங்கோயில்
மன்பாய வடவருகே மரமேறிமத்திபாய மறிக்கடோறுந்
தேன்பாய மீன்பாயச் செங்கமலமொட்டலருந் திருவையாதே.

(திருவையாற்றுப்பதிகம். stanza 4.)

In the above தேவாரம், we take exception to the reading of the underlined word மத்திபாய in the 8rd line. This reading is adopted even by a commentator of the Tamil Text and as far as we are aware the reading is not suspected by any Pandit who has taught it to the Matriculation student. We have referred to the தலைமுறை and பன்முறை editions in both of which the reading is மத்திபாய் and not மத்திபாய. That the reading is not a printer's devil but appears to have been invented as an improvement upon the present edition will be apparent from the consideration that in the whole verse the form of the verb used is பாய as in கான்பாய, தேன்பாய, மீன்பாய except in this single instance and the editors of the Matriculation text thought that in conformity with the form of the verb in the other parts of the verse this verb must also be மத்திபாய and not மத்திபாய். But in this change in so important a book as தேவாரம் no attention has been paid to the metre. The principle deeply underlying the construction of விருத்தம் and which is amply corroborated by the painstaking Telugu Prosodian viz, that ஊழலீற்றுந்நரையசை நடுவாகிய விளங்காய் as 'மத்திபாய' is wholly inadmissible in Tamil or what may be called Dravidian Vrittahs has been thoroughly overlooked. If this principle is remembered our Lerd's verse would not have been distorted in this manner in the belief of improving the present editions. To prove our position we have simply to invoke the aid of Telugu Prosody which would clearly prove the word to be a misreading and shew the existing reading to be correct. Even with regard to the meaning of the line according to the existing reading we see no difficulty and no necessity for a change.

மன்பாய=மன்பாய்வதினால் பயந்து, வடவருகே=கழனிளின் சமீபத்தில், மரமேறி=மரங்களின்மேலேறி, மத்திபாய்=கரைகளிலே மந்திகள் பாயப் பெற்ற, மறிக்கள்தோறும்=தடாகங்களிலெல்லாம், தேன்பாய=(மந்தியேறுவதினால், கரைகளிலுள்ள மரங்களின் மொக்குகள் மலர்ந்து) தேன்கீழே ஒழுதி

தடாகங்களிற்பாய்வதினால், மீன்பாய்=அத்தேனைபுண்ண மீன்கள பாய்வதினால், செங்கமலமொட்டு=தாமரைமொக்குகள், அலரம்=பூக்கப்பெற்ற, திருவையாறு.

Here evidently some difficulty is felt with regard to the meaning of the மந்திபாய் மடுக்கன் as it would ordinarily mean that monkeys jump into tanks. It need not necessarily be so, for நான் போகிறபூர் does not necessarily mean that I have entered into the city but might as well mean the city towards which I go or near which I go. So மந்திபாய் மடுக்கன் does not necessarily mean that monkeys actually jump into water which of course is not true but it means the மடுக்கன் near which or on the banks of which the monkeys jump out of fear for the scampering deer. So நான் நுழையப்போகிற வீடு does not mean the house into which I have entered but the பெயரெச்சம் simply shews the nearness of the agent to the house. We are therefore unable to find any reason for the uncalled for change in the present existing editions and what we deplore is the change again renders the line unmetrical and grossly violates a well established principle of Vrittahs which has been carefully followed by ancient as well as modern poets for several thousands of years.

T. VIRABADRA MUDALIAR, B.A., B.L.

THE TEST OF A MAN.

“ Not by the measure of his deed
 Does life make trial of man's strength;
 Not by his wisdom, nor his creed,
 Or yet by his compassion's length.
 Not by his span of worldly power,
 Nor even what his worth might dare;
 But 'prisoned in his darkest hour,
 By how much he can bravely bear!”

—Bible Review.

The Todas: Their Origin and Affinities: II.

(Continued from page 42 Vol. VIII. of the *Siddhanta Deepika*)

THEIR LIFE AND MANNERS.

As the examination of the problems connected with the Todas and their origin naturally involves a previous knowledge of the curious life and manners of the people themselves and as the investigation into their racial affinities, which will form the main theme of the succeeding chapters, cannot be easily followed without an idea of the customs, manners and ceremonies of the Toda people and their development, we propose to give a short account of their life and manners in this chapter, reserving the description of their complicated rites and ceremonies to the next. It may be mentioned here that any account of the Todas, in the face of the large mass of literature that has already grown round them, may be considered superfluous. but as a great deal should be held to fall into the category of *mere* description without any special end or aim in view, sometimes controversial and entering into minute details of little scientific worth, it becomes necessary to group together facts of real importance so as to obtain a clue into their social and religious evolution.

The Todas, whose correct name is *Thothuvars* apparently a derivative of *Thoravar*—(From Tamil Thoram a herd)—are a pastoral race now inhabiting the higher plateaus of the Nilgiri hills. It is not known whether this name was originally assumed by themselves or was applied to them by any of their neighbours. All that we know for certain is that they are called by this name (*Thothuvars*) from the 10th century on wards, their earliest date as yet known to us, and are known to be living on the Nilgiris. They are divided into five sub-divisions, namely: 1 Peiki, 2. Pekkan, 3 Todi 4. Kuttan and 5. Kenna, who are reported not to intermarry with one another and whose social habits and customs differ to a small extent in some minor points. But they have no objection to move socially with each other and all the tribes freely interdine. There is nothing among them like the caste distinctions of the Hindus; and it may be supposed that the five sub-divisions only represent that they

severally owe their descent to five different ancestors, whose names still survive as designations of the five tribes. According to the Census of 1901, the population of the Todas is estimated at 805, of which 451 are males and 354 females.

In physical appearance the Todas (males) are very prepossessing, tall in stature, well-proportioned and partake the features of the Caucasian type. Their heads, not unlike those of the Hindus, are slightly elongated and their forehead narrow and receding. A thick growth of eyebrows, which generally tend to approach each other, lines the moderately large intelligent eyes, ranging in colour from hazel to brown. The long, large and wellformed nose, generally aquiline in form, is a particular feature of attraction. Their principal characteristic is the development of the hairy system. The face is covered with a thick, close growth of hair and moustache, whiskers and beards are all fully worn. The head is entirely covered with black hair which is worn in a peculiar fashion, combed smoothly around from the crown and cropped evenly in line with the eyebrows and suggesting a natural skull-cap. Their limbs are well-developed and their general carriage and deportment graceful. Their average complexion cannot be called dark, but ranges from brown to a dull copper hue.

The Toda women are generally tall and good looking in appearance and have a smooth delicate skin and light complexion. Their nose is more aquiline than the male's. They have long hair, which parted in the centre after the common Hindu fashion, is carefully combed and left hanging free on both sides over the shoulders and the back in masses of fine flowing curls. It is a favourite occupation of the maidens to engage themselves in twisting their hair into long ringlets or curls. The process is extremely simple. After a preliminary combing the hair is divided into several portions each of the thickness of the forefinger and then twisted on a long piece of thin bamboo (or at times round their fingers) and kept in that position for sometime. In this way their whole hair is twisted into curls which really possess an attractive appearance. They never as a rule wear their hair in knots or plaited masses as the women of the plains do. The Toda females like the males, are self-possessed

to a degree and readily enter into conversation with strangers. Their attractive beauty and comeliness have been much talked about by tourists and writers. "Some of the young women," says Dr. Thurston, "with their hair dressed in glossy ringlets, bright, glistening eyes and white teeth are distinctly good-looking." Even though several of them do certainly possess charms in person and fine features, the women as a class cannot be regarded as strikingly handsome or approaching to any degree of perfection in beauty. Tattooing is most common among them and the chest, hands, legs and feet are often covered with marks sometimes in double rows and sometimes in a semicircle.

The costume of the Todas of both sexes is peculiar and deserves attention. One would suppose that the climatic conditions of the hills they occupy would have compelled them to adopt a form of clothing which would serve to protect them from the severity of the cold. But, strangely enough their knowledge as to clothing is rudimentary and it is learnt on good authority, and the Todas themselves bear testimony to the fact, that the people went about half-naked for ages together with only a covering of leaves around the waist. This covering has in time given place to a substantial piece of cloth called the *kurn* worn between the legs and fastened at both ends to a string tied round the waist. In addition to this the Toda of to-day is seen wrapt in a thick cotton mantle or outer-garment (*putkuli*) with red and blue stripes woven into it, "which reaches from the shoulders to the knees, hanging in graceful folds, with one end flung over the left shoulder" and thus forming a most simple and elegant attire. It would appear that this outer mantle was for long commonly held to be the Indian counterpart of the classical Roman toga and a fanciful theory accordingly grew round this supposed resemblance, that the Todas were of Roman origin. This, along with the casual remark of Colonel Ross King, that "the general contour of the head and the cast of countenance are rather such as we are accustomed to associate with the ancient Roman," misled many a writer into the belief that the Romans with their togas had some how really found an asylum on the Nilgiris of Southern India. When we try to understand scientifically the gradual development of the Toda costume and when we know for

certain that for ages together the Todas had no cotton mantle whatever but only adopted it recently, borrowing it very probably from the comparatively more civilised neighbouring tribes, we need not say that the fanciful theory of their Roman genesis, at once falls to the ground. That the Todas, both males and females do not, even to this day, know how to wear their dress as the people of the plains do, but simply wrap themselves up in it and hold the ends in their hands, is another proof that the *toga* is not their own but only borrowed from others, the proper use of which they have not yet mastered.

Unlike the Hindus of the plains the men wear no kind of covering on the head and their feet are bare. Still, with their unturbaned head, bearded face, a classically elegant mantle thrown over the shoulders and half round the body, with a long staff in the right hand and a non-chalant air of perfect independence, the Todas, even to-day do certainly present an amount of attraction that distinguishes the tribe from the other hill-men and renders them interesting to a degree.

The females are clothed in a much simpler style. A small piece of dirty linen, probably a portion of a torn *putkuli*, worn round the waist is the only garment they have when inside "their odorous" huts; but they throw over them a fuller mantle when issuing forth to accost the strangers who visit them or when sitting together in little groups, basking in the friendly sunshine and holding a *tete-a-tete*. It would appear that the Toda females are never particular to conceal their naked charms and it is even reported that formerly when every household could not afford to have more than one *putkuli* at a time, the inmates never stirred out, but kept themselves within their huts in all their nakedness, the only garment being taken out by the man or woman who had business outside. The women exhibit great liking for wearing ornaments which consist of rudimentary brass and silver rings, bracelets made of grass beads, necklets formed by stringing together Arcot two-anna pieces, chains and bunches of cowrie shells, (*Cypraea moneta*) and charms of plaited hair and black thread. It seems the shells and charms are the only relics of their primitive

ornaments, all the rest, viz, the rings, metallic bracelets, etc. being undoubtedly introduced by the Kotas and the Badagas, the former as already stated, being skilled workmen in metals from early times.

There is a curious tradition that lingers round the peculiarities of the Toda costume and certain other strange habits and connects the tribe with the Pandavas—the heroes of *The Great War*. It is reported that the Toda women were in ancient times the followers of the princess *Dropadi* the common consort of the Pandava brothers. An episode in the *Mahabharata* relates how, on one occasion, Duryodhana endeavoured to outrage the modesty of the maiden Dropadi by disfiguring her hair and stripping her of her garments. The outraged princess is said to have taken a vow that unless and until her tormentor was sufficiently punished and she was avenged to her satisfaction, she will not deck her hair again nor clothe herself properly as became a maiden of her rank. The Pandava brothers, too, are said to have vowed not to cover their heads nor shave themselves until such time as they regained their lost dominions. The Toda women say they never adorn their hair, but let them fall loosely, nor take to clothing themselves merely out of love and respect for their princess whose memory and example they perpetuate. The men also affirm that they are walking in the footsteps of their illustrious masters, the Pandavas. Whatever truth there may be in this tradition, there is no doubt that it is ingeniously constructed and as the examination of the traditions of the Todas will receive fuller attention later on, we simply mention this here and proceed.

In their personal habits, the Todas are very dirty and the approach of one of them can be readily scented even from a distance. Though there is plenty of water available near their dwellings they yet seem to indulge in the luxury of a bath only rarely, the climatic conditions of the hills rendering it more uncomfortable than unnecessary. They have a practice of anointing their bodies with melted butter which they freely apply to their heads, arms and chest and as this soon becomes rancid they give out a very disagreeable odour. Their mantles have been characterised as “odorous,” and they are never destined to see the water, being worn so long as they last and thrown out when no longer serviceable. The dirt and the butter that accumulate on their *putkuli* attract a large number of flies and their person and dwellings are always infested with a swarm of insects.

M. JIVARATNAM, B.A.

(To be Continued.)

Mendicancy in India.

BY C. D. NAYAR, Esq.

To those who have studied the Indian Society in all its varied aspects, the one fact that will naturally puzzle them is the existence of mendicancy to a great extent. Western Nations have often expressed surprise at the prevalence of mendicancy in India. Feeding of the poor is a peculiar trait in the system of the Hindu Charity, and Hindu philosophy upholds the system. There is a mistaken impression among many that begging followed from destitution and poverty. In an Agricultural country like India where the population is supported by Agricultural Industry and where a system of joint family obtains, there is not much scope for the growth of destitution and poverty. It is true that in Western countries begging is considered to be a result of pauperism; but in India where the people in strict pursuance of the tenets of their religion, "ate, walked and slept Religion," it is no matter for surprise that begging should exist almost as an institution. It will thus be seen that in India begging has a sort of spiritual origin, and is not usually followed as a profession. Hindu Sastras tell us the accounts of many philosophers who despised the pleasures of the world and took to begging. Even God Siva of the Hindu Trinity is said to have taken to begging as a reparation for some of his sins. I have often noticed the *Bhikshu*, who begged from door to door, being revered and adored by the orthodox Hindus; and it is even believed that he conferred a favour on him of whom he begs alms by so doing. To give alms is, according to the teachings of the Hindu religion, a very meritorious act. This accounts for the large number of pilgrims and *Sanyasins* we come across in India. Of course, this feeling has also given rise to a class of sham mendicants who go about the country parts in disguise and make a dishonest living at the expense of credulous Hindus. These are the so-called professional mendicants who have become a nuisance to society at large and they deserve no charity—in their case it will only be charity misplaced. It must be on account of the instance of this class of professional mendicants who pester every one by their importunate requests that the Western

Nations are led to doubt the sincerity of even the religious mendicants who, as a rule, 'want little below' and who have no other desire than to pass their days in prayers and meditation. There are many kinds of religious mendicants and of these the *Gosains* form an important class on account of their great piety and their utter disregard for every thing wordly. To me the *Gosain* has always appeared to be the very ideal of perfect humanity. Some are under the impression that the general run of the *Gosains* are immoral: this is not a fact. The *Gosains* generally spend their life as mere nomads. They travel from one place to another carrying with them all their worldly goods which consists of torn cloths and one or two cooking vessels. I propose in this article to give a short account of these *Gosains* in illustration of my foregoing remarks on mendicancy in India.

The *Gosains*, as a set of religious medicants, owe their existence to Sri Sankara Acharya, the great South Indian Reformer who was born in a small village named Kalady in the Kunnattur Taluk in Travancore. Sankara Acharya lived a Sanyasin throughout his life. Regarding the chief events of his personal history we know very little: It has been mentioned that it was he who brought about this system of renouncing wordly life and living the life of an Ascetic. "His philosophy—based as it is entirely on the fundamental axioms of the eternal revelation, the Sruti or the primitive Wisdom—religion as Buddha from a different point of view had before based His.....finds itself in the middle ground between the too exuberantly veiled metaphysics of the orthodox Brahmins and those of the Gautama, which, stripped in their exotic garb of every soul-vivifying hope, transcendental aspiration and symbol appear in their cold wisdom like crystalline icicles the skeletons of the primeval truths of Esoteric Philosophy." The above is the teaching of Sri-Sankara in a nut-shell as it were, and we have a clear illustration of the same in the life of a *Gosain* which term, according to an old writer, has been defined to be a corruption *Goswami* which literally means *Master of the Passions*. It is an undoubted fact that the *Gosain* is possessed of sufficient self-control as to resist all attacks of wordly temptations. There

are some *Gosains* who usually go about the streets calling out at the top of their voices *Sitha Ram—Ram Sitha* (this is their universal prayer) and I am not one of those who appreciate the ways of this class of *Gosains*. There are others who are the real *Gosains* and they form but a microscopic minority. You can know the real *Gosains* by sight—their faces would show the unmistakable signs of piety and wisdom. Tradition has it that Sri Sankara Acharya founded this sect of mendicants in the ninth century A. D. He had four prominent disciples—Nira Thrithi Acharya, Srunga Rishi, Prithivi Acharya and Padma Acharya. The first of these disciples Nira Thrithi Acharya had three disciples—Giri, Sagra and Parvata. The second disciple had another three disciples—Puri, Saraswathi and Bharathi. The third disciple had two who were known as Thirth and Asrama. And the fourth had two *viz.* Vana and Arnaya. Thus there were four chief disciples who in their turn had ten disciples, and all of them were practically under the directions of their principal Guru Sri Sankara. These latter ten disciples were known as *the ten* and each of these founded a sect after them. The four principal disciples were nominated by Sri Sankara Acharya to each of the four following monasteries...one at Bhadrinath in the North, the second at Jaganath in the East, the third at Sringeri in the South and the fourth at Dwarakai in the West—he founded in different parts of India. This is known as the "Cenobitic System" established by Sri Sankara and it plays an important part in the origin of the *Gosains*. The "Ten" to which allusion has already been made in this article acted as supreme directors in all matters connected with the internal administration of the mutts or monasteries which are now presided over by a Guru or Mahant as he is called. The title has nothing extraordinary about it, for, the Guru or Mahant is only a title which testifies to one's seniority in regard to his piety, his devotion to religious habits and other attendant virtues that go to make up the life of a holy Sanyasin. This is a peculiarly enviable position that cannot be attained by age or money. The seniority of a Mahant is gauged by the depth of his knowledge in Esoteric philosophy. A Mahant has complete control over his disciples under him and has the right to expel any

one of them from the Mutt for proven misbehaviour. These disciples it is that in after years blossom themselves into *Gosains*. While in the Mutt, that is to say during the stage of incubation, they are made to live under certain prescribed rules, which is done with a view to create in them a feeling of supreme contempt for all worldly pleasures.

The usual rule is—and it has been established by custom—that any one may become a *Gosain*, be he Brahmin, *Kshatriya*, *Vaisya*, or *Sudra*. No distinction of sects is observed, both males and females being admitted into the order. In the case of minors, permission should be obtained from their parents. There have been many instances in which small children were offered to the Mutt to be brought up as *Gosains*. The form of initiation being to secure the permission of the Mahant or Guru of the particular Mutt. The remaining portion of the initiation is to be completed by the disciples who, on securing permission of the Mahant or Guru, get the head of the man clean shaven—a clean shaven head (*munninam*) is one of the emblems of a *Sanyasin*—and gives him a bath. The man is then made to prostrate before the Guru who in his turn blesses him: forthwith the man is metamorphosed into a *Gosain*. There is another difficulty: he has to remain a *Gosain* on probation for a time. During that period he is kept under close surveillance and the least misbehaviour on his part is dealt with severely. He is made to undergo starvation and all other sorts of miseries that usually be set the path of a wandering pilgrim. Thus after spending an year or two in the Mutt on probation, he has to pass through certain ordeals of an insignificant nature. At the end of the probation period, a ceremony called *Bijanhom* ceremony is to be performed. It is this ceremony that gives him the finishing touch. One other important fact that has to be noticed in this connection is their dress. Both the males and females are made to dress similarly, a head-gear, a waist coat and a cloth respectively. This similarity of dress is an express injunction of *Sankara Acharya* and no one dare break it. Thus far, we have given an account of the *Gosains* and we believe it gives a fairly good idea of the institution of mendicancy in India. All *Gosains* have an innate

respect for Sri Sankara Acharya. As enjoined by the great Reformer they observe no distinctions of caste. They have no worldly cares and they go about the country preaching religion and ethics to the great lay people. In this respect they are generally compared to the great wanderers of the Upanishadic and Buddhist sages. Some of the Mutts, it is true, do not fulfill all the objects with which they have been established; but most of them are true to their faith. By way of concluding we might point out that true Gosains are those who prove to us the utter hollowness of wealth and whose position a David Hemsley of Marie Corioli's creation might well envy.—*The Mysore Review*.

Notes and News.

THE SIXTH ANNIVERSARY OF THE MADURA TAMIL SANGAM

This anniversary was held in the Setupati High School Hall on 24th May under the Presidency of Mr. Dakshinamurti Dora-Rajah, B. A. B. L, and brother of H. H. the Maharajah of Pudukottah. There was not such a large concourse of Pandits as in the last year, but there was a fairly large audience of the outside public. The report was read by the Secretary and it disclosed that there were only 2 new members admitted during the year and the Sangam lost 2 members by death, namely that of Mr. Muthuramalingam Pillai B. A. of Trevandrum College and the far famed N. Kadiravel Pillai avl of Jaffna. Both have been cut off in the prime of their life, and the loss to the Tamil nation is simply irreparable. The report also discloses that there were 8 students in the Sentamil Kalasalai, a small number considering the considerable expense entailed by the establishment. We think steps should be taken to induce a larger number to join the boarding school. The library received considerable addition both in printed books and manuscripts, and it was utilized by the public considerably, the number having gone up to 11925. The Press had turned out a considerable amount of work and the monthly journal Sentamil had been kept up to its marks. There are two classes of examinations conducted by the Sangam, one for Pandit class and another for students and it is not sufficiently known that very valuable prizes are offered to

successful students taking first place. One Mr. Venkatasami Nattar of Tanjur District distinguished himself by obtaining the gold bracelet offered for the Pandit Examination and S. Kandasami Pillai headed the list of Bala Pandita Examination Exn and got a gold medal of the value of 70 Rs. One Chidambara Iyer and Subramaniya Desiker obtained the two prizes offered for the Pravesa Pandita Examination of the value of Rs. 50 and 30 respectively. One other student in the Bala Pandita Examination and six in the Entrance examination were successful besides and were awarded certificates. In the University examination there were 217 candidates for the examination and of whom 52 were successful, the prizes being taken by Atmanadan of Trichinopoly and Davoodshaw of Kumbakonam in the F. A. Examination and G. Kamalambal of Salem College in Matriculation. The unique success of this young lady was a matter for pleasant congratulation and the audience greeted her success with cheers. The President has been good enough to add Rs. 10 to the female prize of Rs. 30 in order to award a gold medal. In regard to new publications, a second edition with large additions of 'Pannul Tirattu' has been published and Villiputturar's Bharatum has been carefully collated from a large number of Mss and edited and published also. And 20 forms of the Tamil Lexicon of Kaderaivel pillai has also been printed. H. H. the Maharajah of Pudukottah was the most munificent donor. His annual contribution of Rs. 1000 and monthly donation of Rs. 50 having been duly received and the thanks of the Sangam were duly expressed by the President and others for his munificence. The other donations received were not considerable, as also the list of paying members, and an earnest appeal was made both by Mr. Nallaswami Pillai B.A. B.L., and the President of the meeting for greater help and encouragement. The accounts of the Sangam were for the first time audited monthly by the Asst. Secretary and the annual audit was carried out by Mr. Ponnuswami Pillai avl., of Ambasamudram. The expenditure was in excess of the receipts, 10488 and 9977 and the President founder has advanced as usual Rs. 1200 to carry on the work forward. The report was adopted on the motion of Pandit Pichi Ibrahim Pulavar avl. of Trichinopoly and

J. M. Nallaswami Pillai avl. of Salem. On the morning of the 25th May, the business meeting was held and the rules relating to the constitution of the Sangam which were drafted by Mr. J. M. Nallaswami Pillai and approved by the committee appointed for the purpose in the last year meeting was adopted by the meeting with slight alterations and on the motion of Mr. P. Narayana Iyer it was resolved to register the Society also. A managing committee of 9 members including the President founder whom it was resolved to retain as Life President and 2 Secretaries and Mr. Ponnusami Pillai was elected as auditor. Each member has now to pay compulsorily Rs. 6 per annum, and he will get a copy of the Sentamil, and such of the Sangam Publications as are priced one Rupee and below free. Seeing that the Sangam is now placed on a very sound and sure basis, it is hoped that it will attract a large number of members. The President announced also that the Swadeshi Steamship Co., of Tuticorin have resolved to pay one per cent of their net earnings to the Sangam Funds every month. The evening of 25th and the morning of 26th May were devoted to the reading of Papers, none of which were however up to the mark except that of Nachinarkiniyar by Swaminatha Iyer.

The following is the list of Papers read.

1. Abstention from killing by P. S. Subramania Iyer avl.
2. Vidyadanam by Abdul Kadir Rowther avl, of Elayangudi.
3. Perseverance by Srinivasa Iyengar avl.
4. 'Tamil' by Maharaj Kartikeya Mudaliar avl.

(In this paper is noted the various derivations given for the word Tamil by others and the author's own suggestion that it is to be derived from the root தாமம் meaning 'Sun'.)

5. 'Arivu' by Karai Sivachidambaram Iyer avl.
6. 'Tiruvilayadal Puranam' in Venba metre by Palanivelu Pillai avl,
7. 'Nachinarkiniyar' by S. Swaminatha Iyer avl.

and another Paper by Pandit Narayana Iyer avl of Tanjore.

President Founder is to be congratulated on so much good work turned out by Sangam and it is to be earnestly hoped that the public will do their duty towards the Sangam.

In an article in a recent number of the *Indian World*, Sister Nivedita writes :—

Every industry created, every factory established, however insignificant it may appear in itself, is a school of manhood, an academy where shrewdness and responsibility and integrity are to be studied in the lesson book of experience, an *ashrama* where young souls may ascend the first steps of the ladder towards *rishihood*.....

So far from there being any colour of truth in the statement that India had been hopelessly divided and sub-divided for thousands of years, the very reverse is the case. We do not regard the garden as divided against itself, because the flowers in it are of many different hues. Nor is India divided. She has, on the contrary, unfathomed depths of potentiality for common civic organisation, for united corporate action. But she must understand that she has this power. She must look at her own strength. She must learn to believe in herself. The power of steam is not a whit greater to-day, though it drives the railway engine and the ship, than it was of old, when it merely made the cover rattle over the pot where the rice was cooking. Steam is not more powerful than it was. *But man has recognised its power.* Similarly, we may stand paralysed in all our strength for ages, all for want of knowing that we had that strength. After we have faced the fact, there still remains the problem of how to control and use it. And long vision is not given in this kind to any of us. Only now and then, for hard prayer and struggle, do the mists blow to one side a little, letting us for a moment, catch glimpse of the mountain path. Yet, without recognition of our strength, there can be no possible question of using it. Without right thought, there cannot possibly be right action. To us, then, the recognition; to us, the thought..... We are working comrades because *we are Indians*, children, of a single roof tree, dwellers among one bamboo clump. Our task is one, the rebuilding of Heroic India. To this every nerve and muscle of us tingle in response..... We are one! We have not to become one! We are one! Our sole need is to learn to demonstrate our unity.

For a considerable time there has been a peculiar connection between Hindustan and Java-dwipa, or the Island of Java (Dutch East-Indies).

Centuries ago the Hindus introduced there their literature, cult and civilisation with so much success that up to the present, in the remotest village, every body knows and loves the great heroes of Aryavarta; Sri Rama, Krishna and Arjuna are the great examples and ideals.....

According to Javanese tradition, a Hindu named Aji Saka, came to the island of Java in the year 78 A. D. He was gifted with superhuman powers, and liberated the natives from the hands of their cannibal king. He established political and social institutions for the greater welfare of the people, provided them with the code of Manu and translated for them the *Ramayana* and the *Mahabharata*.

After a three years' reign he abdicated in favor of the last king's son.

(Compare Raffles' *History of Java*).

From this date the Javanese still count their years, beginning with 78 A. D. (Sali-vahana era.) C. H. C. Magazine.

I know of no more encouraging fact than the unquestionable ability of a man to elevate his life by a conscious endeavour. It is something to be able to paint a particular picture or to carve a statue, and so make a few objects beautiful, but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do.—*Thoreau*.

Sixty-eight of every hundred newspapers of the world are printed in the English language.

Mrs. Annie Besant has been elected President of the Theosophical Society by an overwhelming majority.

God never made the world for an apothecary shop or a chemical laboratory, but for a temple.—*Dr. Crane*.

22. In a year of his pass away five thousand and forty Indras. In his life-time decay five lacs and forty thousand Indras.

23. This Brahma succumbs in a day of Vishnu. Vishnu dies in a day of Rudra. Rudra passes away in a day of Mahesvara and Mahesvara falls in a day of Sadasiva.

24 to 26. Similarly Sadasiva too passes away in the Lord Siva's Day. Then Kalatma reigns at the command of Siva. Oh Dwijas, that duration of time in which Srishti takes place, is called Paramesvara Ahas (Day). A similar duration in which Laya takes place is called Paramesa-Rathri (night).

27. That which is called Srishti is called day and Pralaya is called night. To Him there is neither day nor night. One should bear this in mind.

28 to 29. This usage of night and day, as applied to Siva is only a secondary application (upachara and not mukhya) only adopted in the language of the world for its own benefit. All Prajas, Prajapathies, Moorthies, Suras and Asuras, Indriyas, Indriyarthas (objects of sense), the five Mahabhoothas, the thanmathras, the Bhoothadi, Bhuddhi, their presiding deities all these exist in this day of Paramesa and all of them cease to exist in the Night. At the end of this night there again is the projection of the universe.

24 to 26. Sadasiva is the presiding deity of Santhi atheetha kalah chakra and with this ends Time, as stated in the 1st verse.

28 and 29. Vide verses 17 to 19 in chapter 8 of the Bhagavad-gita, where also similar ideas of night and day occur.

"Sahasrayuga paryantham Abaryath Brahmano Viduhu. Rathrim yugasahasrahntham. The Ahorathro Vido janaha. Avyaktath Vyakthayas-sarvaha Prabhavanthyaharagame, Rathryagame Pralesyanthe Thathraiva vyaktha samgnike. Bhoothagramaha Sa evayam Bhoothva Bhoothva Pralesyathe, Rathryagame Avasaha Partha Prabhavanthyaharagame." They say that a thousand yugas forms a day for Brahma and a similar duration is a Night for him. In the beginning of day all are made manifest from the Avyaktha and in the beginning of night all are absorbed in that same Avyaktha etc.

30. Obeisance to that Great Sankara who is the Presiding Lord of the World and whose Sakthi cannot be transgressed by the power of Karma and Kahla, and to whom this all is subject.

80. In the Vidyeshvara Samhita (17th chapter) we learn that the Kahla-chakra stands above the region of the Panchakarthas, Brahma, Vishnu, Rudra, Maheshvara and Sadasiva. This kahla or kahlatma is said to ride over a buffalo which is defined thus :

"Mahisham Dharmam Asthaya sarvam kahlena yunjathi. Asathyascha Asuchischaiva Himsaschaiva Nirgrunah. Asathyadi chathushpadaha sarvam saha kamaroopadhruk, Nabhsthikeya Lokeshmeer Dussango Veda bahya Dwanisada krodha sanghaha krishna varno Maha mahisha vasha van."

Riding over a buffalo, he causes all things to be overtaken by time. The four feet of this buffalo are Asathya (untruth) Asuchi (unclean-ness), Himsa (inflicting of pain) Nirgruna (mercilessness). The whole figure is the personification of Desire (kamaroopa). It has the charin of Athiesun (Nabhsthikeya). Its contact is with "Iniquity." Its sound is that of the out-cast Books expelled from the Society of the Vedas. It has a companion in "Anger". Its color is Black. Worshipers of Siva devoted to the cardinal virtues of Truth etc, transcend this wheel of Time (said to ride over such a buffalo)." Adharma mahisha roodam kahla chakram Tharanthithe Sathyadi Dharma yuktha ye siva pooja paraschaye." Here a Vrishabha (bull) is presented. It is said to stand before the abode of Siva. Here is a description of that Vrishabha.

"Thadoordhvam Vrishabha Dharmaha Brahmacharya swaroopa Dhruk. Sathyadipadayukthasthu Sivalokagrathaha Sthithaha kshama Srungaha sama srothra Veda Dwani Vibhoosithaha. Ahsthikeya chakshuhu Nivrasaguru buddhi manah Vrishaha. Tham kriya Vrishabham Dharmam Kahlatheetho adhithistathi." Above that is a bull which is Dharma, which has the body of Brahmacharya. Its four feet are Sathya (Truth), Suchi (Purity), Ahimsa (non-infliction of pain) and Anirgruna (Mercy); such a bull stands before the abode of Siva. Its horns are kshama (Forbearance or Patience.) Its ears are Sama (tranquillity of mind or peace) It has the sweet tone of the Veda dhvani. Its eyes are Asthikeya (Theism or Belief-in-God). Its breath is Guru and its mind is Right Discernment (Aparoksha gnana). The Lord who eternally transcends Time (Kahlatthitha) presides over this bull of Dharma." Like the Vayu Samhita it also says that the life-time of Brahma is a day of Vishnu, the life-time of this Vishnu is a day of Rudra and so on. Above the range of the Moorthies, Brahma, Vishnu, Rudra, Mahesa and Sadasiva, there is neither day nor night neither birth nor death. "Brahma Vishnu Mahesanam Swaswayurdinamuchyathe. Tadoordhvam Na dinam Na rathrihi Na janma Maranadikam" Such a Lord is Siva associated with parasakthi. "Parasakthya samayukthaha thath reiva paramesvaraha. Srishtisthithischa Samharaha Thirobavopyanugraha. Panchakrithya Pravinosou Satchidananda Vighraha." He is the doer of the Panchakrithyas.

Compare this with the dhyana sloka of Vrishabha in the Sivagamas. "Vrisho Vrishakrithibi Trayaksho Sivaikagatha mahnasaha Sakshath Dharna Svaroopamcha sudha spatika nirmalaha Adharabhootho Vijneyaha Theekshna srungi Mahabalaha" Vrisha is of the form of a Bull possessing three eyes, ever devoted to Siva. An impersonation of Dharma, spotlessly white as the crystal—a substratum of all, possessing sharp horns and mighty in strength."

Cf. The popular story of the overthrow of yama said to ride over a buffalo by Siva riding over a bull for the purpose of saving His devotee Markandeya.

The next chapter treats about the creation (Srishti) which was spoken of as the Day in the last 3 verses of this chapter.

Thus ends the 6th chapter in the 1st part of the Vayu Samhita in Siva-purana.

CHAPTER VII.

1. Rishis ask :—How does that Paramesvara play by creating and destroying (literally by arranging and removing) this entire universe by means of His Agna Sakthi ?

2. What is it that is primarily produced ? By what is this all extended (spread). By what big-bellied one is this again devoured ?

3. Vayu says :—"Sakthi transcending the Santhi-Atheetha pada was first produced. Thence Maya and thence Avyaktha were produced in their order, from the mighty Siva associated with Sakthi."

4. From this (Kundalini) Sakthi arose Santhiatheetha pada. Thence Santhi-pada. Thence arose Vidyapada. Thence Prathishta pada arose.

5. From the Prathistā pada arose Nivrutha pada. Thus is told, in brief, the Srishti influenced by Isvara.

6. This (Srishti) is the unrolling in the natural gradation from high to low of these (Kalahs) and the Samhara is the rolling in of them in the reverse order from low to high.

1. The entire panchakrithya is a play for the Lord. Vide Brahma Sutra "Lokavaththu Leela Kaivalyam" (IInd Adhyaya 1st pada 9th Adhikarana 33rd Sutra.)

3. By sakthi non-sentient Parigrahasakthi Kundalini, known by the several names of Bindu, Kundalini, Suddha Maya, Parah, Paravagisvari, Kutila or Pranava or Omkara, is meant, as distinct from the Swabhaviki Chit Sakthi, a Dharma of the Lord Himself, known by the names Adi, Icha, Gnana and Kriyah. Vide the Swetasvatara Mantra "Parashaya Sakthir Vividhaiva Brooyathe Swabhaviki Gnana Bala Kriyacha." Kundaline Maya and Avyaktha are the three sources respectively of the 5 sivatatvas, the 6 other vidyatatvas and the 24 Atmatatvas.

6. Srikantha yogi, the learned commentator, thus describes it "Sakthi-mathas sivasya samkochavastha Pralayaha vikasavastha srishtirithi." The unrolling of Siva's Sakthi is srishti and the rolling in is Pralaya.

7. From this (Sakthi) the 5 padas (Santhi Atheetha etc.) are evolved. These cover the whole range of creation, since with these 5 Kalahs the entire universe is pervaded. That which is called Avyakta is presided by Atma.

8. It is also approved that it creates tatvas from Mahat to Visesha (Prakrithi to Prithvi). But the act of creation here does not belong to Avyaktha or the Atma (soul), for

9. Prakrithi is non-sentient and Purusha is Agna (not being omniscient), and Pradhana and Paramanus and other things are all non-sentient.

10. We know that, as a matter of fact, none but persons possessing discrimination is capable of action. This world expects (requires) a Kartha (a creator) as it is Karya (an effect—a necessary result of a cause) and a (harmonious) whole of parts (as the body is).

11. Therefore an Omnipotent, Omniscient and Free Agent, having no beginning and end and one in whom there are all perfections,—Mahadeva and Mahesvara alone is the Kartha (creator) of this world.

7. Hence Atma is called Pancha vimsa the 25th Principle as presiding over the 24 Atma tatvas. The 24 lowest tatvas alone are cognized by the soul. They alone as Sthoola tatvas stand, as it were, before his eye, that is in the 2nd and 8rd persons as things capable of demonstration, being in the form of Deha, Indriya, Karanas, Bhuvanas and Bhogas and Annamayadi 5 Koshas. The other tatvas are not so. The vidya tatvas are subtle tatvas associated with it, (antha-ranga) for developing the soul's Icha, Gnana and Kriya bound by Mala. The subtler tatvas 5 in number bring about a union of the 7 vidya tatvas with the soul. The 5 tatvas are above the soul, the 7 tatvas are along with the soul and the 24 tatvas are beneath the soul. Thus the soul cognises the 24 tatvas, they alone being within the grasp of the Icha, Gnana and Kriya functions of the soul. The 24 are called Bhogya kunda, the 7 are called Bhokthru kunda and the 5 are called the Prerakanda. Hence the Pasu Sastras (sciences the highest principle postulated wherein is reducible to the condition of Pasu) treat of the 24 lower tatvas and its cognizer the soul. The sankhya, the yoga, the Mimamsa, the Pancharatra and the Mayavada Schools all recognize these grosser 24 tatvas alone. Of course the other 12 tatvas are as clearly stated in the Sruthies and their Upabrahmanas as the lower 24 tatvas. The Saiva, the Linga, the Koorma, the Brahmanda purana and Devibhagavata, and sages like Kalidasa and others mention them in as clear a manner as possible, and the innumerable temples are clear maps drawn in richest colors to depict such tatvas.

12 to 13. The Parinama (transformation) of the Pradhana and the pravritthi (volitional engagement or propensity or application) of the Purusha—all these take place at the command of this Sathya Vratha. Thus this *unfailing conclusion* rests in the minds of the *truly* great man. A man of *little learning* does not resort to this sort of argument.

14. Within the duration that this creation is started and then its dissolution is effected, a hundred years of Brahmā elapse.

15. The life-time of Brahma, born of Avyaktha, is termed Param. A moiety of that duration is called Parardha.

16 to 17. At the close of two parardhas, when pralaya sets in Avyaktha, absorbing within itself all its products (the Vikrithis) rest in Atma.

18 to 20. When the Avyaktha, with all its Vikrithis, thus rests in Atma, both Pradhana and Purusha appear in their own colors (without the one being influenced by the other). Thamas and Satva gunas attain a state of equilibrium, without the one preponderating over the other and both becoming thus intertwined with each other (literally becoming the woof and warp of the one fabric of Prakrithi). In such a state of equality when Thamas is no more known as Thamas and Satva as Satva, and not a trace of air, water

13. Sathya Vratha as applied to the Supreme Being means One whose Law or Design can never be altered. Swalpa chethana means a fool, a man of little learning or a man who has learned to argue a little. "A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion" Bacon.

15. A parardha contains 100,000,000,000,000 years.

17 to 20. (Compare) the Mandukya upanishad "Adrushtam Avyavaharyam Agrahyam Alakshanam Achinthyam Avyapadesyam Aikatmya prathyayasaram Prapanchopasamam santham sivarū Advaitam chathurtham Manyanthe sa Atma sa vijneyaha" and "Yada thamas than nadiva narathri nasannachasat siva eva kevalaha, Tadaksharam Thath saviturvarenyam prajnacha Thasmath paarutha purani (swetasvatara). "Na asath asith no sad asith na abarahaith narathtrahaith Thada andha thama asith (Rig Veda.)

They think of the unseen, unspoken of, ungrasped, undefinable, unthought of, culminating in the unity of atma the resort of all world peaceful of Siva, non-dual, the 4th principle. He is the atma. He is to be known" When there was neither day nor night neither sath nor asath, then there was only one Siva from Him sprouted pragna. No sath, no asath, No day, no night. Everything was in utter darkness."

(and other bhoothas as well) can be guessed, everything is indistinguishable. (Na prajnayatha). When the whole world is thus indistinguishable (Aprjnathe jagathyasmin) i.e., becomes unknown, then there was only One Mahesvara (roaming about) in that limitless expanse of Night.

21. At the dawn of this night, Mahesvara in conjunction with Maya, enters both pradhana and prakrithi and agitates them. Then by the command of the Lord as before Srishti (creation) takes place from Avyaktha, which is the source and end of all Bhoothas.

22. Obeisance to the Lord who is different from all worlds—He in whose sakthi's minutest particle the entire everything is imbedded. Him whom the cognisers of Adhvas know as the Lord of all Adhvas.

Asith idam Thamo Bhootham Aprajnam Alakshnam Apratharkyam Anirdesyam prasuptham iva sarvathaha" Manusmrithi.

Mahapralayakulethu Ethadasith Thamomayam prasupthamivachatharkyam aprajnam alakshanam" (Mathya purana.)

Isvaanschetanaha kartha purushaha karanam sivaha, Vishnurbrahma sassee suryo sakro Devascha Sanvayaha arujyathe grasyathe chaiva Thamobhootham idam yada Aprajnam jagath sarvam Tada Hi Eko Mahesvaraha." (Santhi parva.)

When Vishnu Brahma, Sun, Moon, Stars, etc, are engulfed in darkness, and are not traceable along with the world then there was one Mahesvara.

21. "Dhatha yatha poovam Akalpayath" The Lord creates again as before 'So says the Sruthi. The Revered Asvalayana in the beginning of his Dharma Sastra begins with "Adow idam Abhooth Sarvam" and explains that Lord Siva presides over the extreme Thamas (Darkness Maya) and that this Maya creates everything being agitated by Siva. "Sacha Samkshobitha Sakthihi Sivena Paribramhitha" and then in detail describes the creation of Mahat, Ahamkara inorganic substances and Brahma etc sentient souls, Says he in the 7th chapter, Sisirukashureka Evagre Samasinas Sivaswayam, Dhrustva guna mayim Mayam sookshmaroopam Apakarth Thayakthaduthmakam Vishnum Srushtva palam Divoukasam." Desirous of creating the world, only one Siva was, He glanced at Maya with the inherent Gunas. He formed a subtle form out of it. By means of this maya He created Vishnu protector of the Devas,—Vishnu who is himself of the form of Maya". The breaker of this dark night is Siva as the Swetasvatara clearly asserts it. "Prajnacha Thasmath Prasrutha Purani" Knowledge or Intelligence (light) sprang from Siva. Sri Krishna in the Gita says "Thamevaachadyhm Purusham Prapadye yathaha pravruthehi Prasruthah Purani" I adore that Primeval Lord from whom this ancient creation proceeds."

22. This verse is quoted by our Srikranta Yogi in his Bhashya on the Vedanta Sutras.

The latter portion of the verse runs thus in the original. "Adhvnam Adhvapathim Advavidovadanthi, Tharmai namaha Sakalaloka Vilakshanaya." 'This is a mantra of the Rig Veda with which each manavaka (student) is made to pray to the spiritual Guardian at the time of upanayana. The mantra itself reads thus: Advnam Adhvapathe Sreshtasyadvanahapahram Ajiya" and the upanishads too have "So Advanoha param apnothi Thad Vishnoha Paramam Padam."

In the slokas 9 to 13 it is asserted that the world is a product of God. The sloka itself runs thus "Ithi iyam Sasvathi Nishta Satham manasi Varthathe Nachainam pakshamahsrithya Varthathe Swalpachethanaha". It can be satisfactorily proved that the tendency of the humanity of all ages and climes has been to know God from His Works. The belief in a Designer, in an architect has been so universal as to almost amount to a Proof an intuitional reality. So thought the ancient Egyptian, the Chaldean, the Assyrian, the Hebrew, the ancient Aztec, the Chinese and so taught Plato and Aristotle, Confucius and Zoroaster, Jesus and Mahommed. 'A mansion presupposes an architect, a painting an artist, a statue a sculptor.' We need not say that the Vedas, the oldest and truest of religious records on the face of the earth, reiterates this in most emphatic language. In this connection we request our readers to go through the 10th Mandala of the Rig Veda and we are tempted to quote below some passages from the Yajur Veda and it will be for impartial men to say whether they are not inclined to endorse every word of that Veteran Philologist and oriental scholar—the late Prof. Max Muller who in one of his latest works says "Indeed we find many hymns in the Vedas which bring home to our mind the conviction that Monotheism is their fundamental doctrine."

1. Isanam Asya Jagathaha. Suvardrusam Twam Havamahe. We adore Thee, the Isana (Ruler) of this world, the seer of Heaven.

2. Dhatha dadathu Rayim Isano Jagathaha pathihi. May the Isana, the Lord of the world, grant us.

3. Bhoopathaye swaha, Bhuvanapathaye, Bhoothanam pathaye swaha. Oblation to the Lord of the world, to the Lord of the universe and to the Lord of all Beings.

4. Naha Isanaha jagathaha pathi.....Ise Dhatha idam Visvam Bhuvanam Jajana, "Isana, the Lord of the world, the Lord produced this entire universe.

5. Bhuvanasya pathe yasya the upatigrahaha sarma yacha. Oh Lord of the universe, bestow us bliss. Thy Mansions are above.

6. Idam divyam nabhaha Divyasya naha Dehi Isanaha. Oh Lord Isana, Ruler of this wonderful firmament, grant us Heaven.

Bhoothasya jathaha Pathireka Asith, sa Dadhara Prithivim. One pathi for all beings. He produced this earth.

8. Yaha pranatho Nimishatho Mahitva Ekaha Raja Jagatho Babhoova One Lord, who from his breath and twinkling produced this all, is the Lord. (This shows that the Lord produces everything without an effort on His part.)

9. Ya Ise Asya Dvipada chathushpadaha kasmai Devaya Havisha Vidhema, He who rules this four legged and two legged beings. To Him is this oblation.

10. Ya Athmada Balada yasya Visve upasathe Prasisham yasya Devaha. He who is the giver of life and strength. Him whom all world seek and propitiate.

11. Yasya chaya Amrutham yasya Mruthyuhu, Kasmai Devaya Havisha Vidhema Oblation to Him whose shadow is Immortality under whose control is mrithyu.

12. Yasya ime Himavanthaha Mahithva yasya Samudram Rasaya Saha Ahuhu "He whose glory the Himalayas and the oceans proclaim" so say the wise.

13. 'Yena dyou, ugra prithivicha, dhrude yena suvaha sthambhitham, yena Naksha yaha Antharikshe Rajasaha Vimanaha Kasmai Devaya Havisha Vidhema, By whom this firmament, the fierce world, this heaven, this atmosphere, this all is established to Him is the oblation.

14. "Asuhu Ekaha Kasmai Devaya Havisha Vidhema" One Life to Him is the oblation.

15. Yo Deveshu Adhidevo Eka Asith Kasmai devaya Havisha Vidhema. He who is the one Deva for all devas. To Him is the oblation.

16. Janitha yo prithivyaha yo Vam Divam Sathya Dharmo Jajana yaschapa chandrah Brihatheehi Jajana kasmai Devaya Havisha Vidhema" "He who is the producer of this world. He who produced for you the sky—He the Sathya Dharma (eternally righteous), He who produced the waters and the Moon to Him is the oblation.

17. Ya imavisa Bhuvanani Juhvath Nishasada Pitha Naha.....Param Ekam Ahuhu yo na pitha Janitho yo Vidhatha.....Jajana yo devanam namada Eka Eva Tham.....He who produced this world. He who sits as the father of us, Him they call the "Great." He is our father. He is our producer. He is our disposer. He is the giver of names and forms to Gods. He is the One.

18. Yasmin idam Bhuvanam Adhisritham Visvakarmahi Ajanishta Devaha..... Visvathaha chakshu Visvatho Mukho Visvatho Hastha utha Visvathaspath Sambahu-bhyam Namathi.....Dyava Bhoomim Janayan Deva Ekaha".....In whom this world rests. He, the creator of the world. That God produced this world. Throughout the universe is His eye throughout the universe is His hand and throughout the universe is His foot. To Him I bow with my hand. Before Him I prostrate. One lord created this Heaven and Earth.

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What Sikhism did for the Sikhs.

It is an ever recurring truth that a reform in religion precedes the regeneration, physical as well as moral of any people as cause precedes effect. The religious teaching, when fresh, and has not yet become a mere routine work, seems to act upon the mind of man as a force that develops all his till then dormant faculties. The scattered tribes of Arabia, with no cohesion whatever, living a wandering nomadic life, had no sooner heard the soul-stirring teaching of Mohammed, than were they transformed into a united nation and so great was the strength they got that in the course of a single century they conquered the greater part of Asia and Europe and shook Christendom to its very centre. They themselves were astonished at the work they were able to accomplish and they could attribute their success to no external help but to the divine strength of their prophet's teachings.

This power of regeneration possessed by a religious awakening is no less strongly borne out by the rise of the Sikh nation. The peasantry of Panjab, weak as the surrounding people and not much more intelligent than they were, in the course of two and a half centuries, transformed into one of the most forward nations that

India has seen. What was the cause for this transformation? Nothing, but the seeds of religion or rather reform sown about the first quarter of the sixteenth century.

Nanack, the founder, dissatisfied with the corruption that was eating into the bowels of Hinduism and pained by the religious persecution of the Mohammedan, wandered all over Northern India, Arabia and Persia to hit at a reform which, while purged of the grossness of the popular Hinduism, should also calm the persecuting nature of the Mohammedan. His object in other words was to bring purity and fellowship into a land which internally sinking in corruption was being torn up by religious animosities. He soon returned and taught the people, 1. that there was no use in the worship of idols, 2. that one should try to lead a pure moral life and 3. that the religious views of every man should be tolerated. The whole teaching of Nanack has for its object no more than the enforcing of these three points.

He did not want to start a new religion, neither had he the remotest idea that the humble peasants would one day, by the power of his religion, become one of the most warlike nations in all India. Reformation and amelioration were his objects. Afraid lest his followers should become a class of narrow sectarians, he chose as his successor, not his son who showed recluse tendencies but Angad, one of his humble followers. Again it is to prevent them from becoming a narrow sect that the third Guru separates the sikhs from the Oodasis a monastic sect founded by the son of Nanack. So far the tenor of Sikh life is purely religious and peaceful but with the advent of the fifth Guru Arjun, Sikhism sees the dawn of a new era.

Arjun with the object of closely knitting together the scattered and loosely cemented Sikhs, did three things. He built the sacred city of Amritsar, compiled the sayings of the previous Gurus into a book called the 'Adigranth' and lastly organised the people politically by reducing into systematic payments the customary offerings, the Sikhs were wont to pay. The Sikhs had now therefore a central place where they could meet, a sacred book on which to base their belief and, finally a political organisation which knit them to each other and to their Guru.

Up to this time there is no difference between the Sikhs and the other religious sects that abounded everywhere in Hindustan. With the advent of the next guru Harigovind we find that the Sikhs are being gradually separated more and more from the surrounding people. Military organisation is being gradually introduced among them and the persecution, inflicted by the Mogul on their Gurus, Arjun, Harigovind and afterwards still more severely on Govindsingh and Banda, makes the Sikhs draw themselves more and more aloof from the hated Mohamedans. This tendency to separation is fully taken advantage of by the tenth and the last Guru, Govind singh.

Smarting under the persecutions of the Mussalman and afraid that if the sikhs were left without any external symbols and ceremonies, they might in course of time, be merged in the ocean of the Hindus, Govind wanted to so organise them that, instead of being lost in the other Hindu sects, they would fight with the hated Musalman and either overthrow Islam or at least secure for themselves freedom of worship. Hereafter it is for their religion that they wage war with the persecuting Moslem and it is through these wars originating in religious differences and hatred that they finally achieve their political emancipation.

It is this last Guru that turned the current of Sikh enterprise and stamped on their religion a clear and unmistakable political character and as such his reforms demand a more than passing notice. Govind in his reforms had two ends in view (1) to separate the Sikhs, by external marks and social customs, from the inane and homogeneous mass of the Hindus and (2) to infuse into them a spirit of warlike opposition to the persecuting Mohammedan. To gain the first object he introduced the ceremony of initiation by which alone one could become a Sikh, gave them social customs, external marks and ceremonies different from those of the Hindus and finally abolished the caste distinction. So far, for the work of separation, but for attaining his second object he wanted to make the Sikhs a body of soldiers full of military spirit with religious zeal to direct it. Their name was changed from the humble appellation *Sikh* to *Singh*, the name of the monarch of the forest.

Every Sikh now a Singh had to carry with him some weapon or other. Then follow the two teachings that influenced the Sikh religion most. It was declared that every Sikh family should furnish half of its male members to the army of the Khalsa, the common-wealth of the sikh nation and that loss of life or property, incurred in the work of increasing and maintaining the glory of their religion, was not to be lamented. These various reforms, while separating on the one hand the Sikhs from the Hindus, and raising, on the other, a spirit of opposition to the Moslem, had also another effect no less important, viz, that of uniting the Sikhs one to the other by the closest bonds possible. It is this close tie that enabled the Sikh nation to survive, and victoriously, the persecution that the Mogul could direct against it. The Sikhs, with Guru and without Guru, in the days of success as in those of defeat, stood together unflinchingly, a rock of granite to the surging waves that beat against it remorselessly which instead of itself breaking, broke, ultimately, the waves that lashed against it.

Thus Guru Govind converted the Sikhs into a warrior nation full of religious zeal. Matters were in this state when Banda took up the work.

He was a stern and moody warrior, who was not loved but respected for his military prowess. With a revenging spirit he fought the Mogul valiantly and long for eight years till in 1716 he was put to a cruel death by Feruk Seer.

Now the Sikhs were left without a guru or a leader, but the work for which a leader was necessary had been once for all accomplished by Guru Govind and Banda. They had stamped on the sikh nation a character from which it never hereafter swerves. The nation henceforth has to proceed direct with shut eyes, it may be, to the goal pointed out to it by the last of their Gurus, and the result which the small nation achieved in a generation and a half from this time shows the manner in which it acquitted itself after the dispensation of the Gurus stopped.

A body of humble peasants about 1500 A, D, when the reforming Nanack, the founder of their religion, came to them; then

a sect of religious followers, undistinguishable from the thousand and one sects, that lifted up their heads in those troubled times, half a century later,—the Sikhs were finally converted into one of the greatest fighting nations. The zeal which their religion infused into them was such that in the course of a generation and a half, they achieved for themselves both political and religious emancipation. So great is the force and life which a vigorous religion infuses into its followers.

R. LAKSHMINARAYANA.

FOLLOW THY STAR.

Follow thy star !

What, though the mists of doubt and grief may rise

To dim thy weary eyes !

What, though the waves of strife and sin may heat

Around thy stumbling feet !

Follow thy star.

Still in the night, though thy weak bark may roll,

Its light will comfort and direct thy soul.

Follow thy star !

That star which shines within thy breaking heart

When all thy joys depart ;

That star that lives within thy bosom's core

When loved friends are no more

Follow thy star !

That star that cheers thee on thy homeward road,

That star that leads thee to the Throne of God !

FRANCIS GEORGE SCOTT

From the Herald of the Golden Age.

Mistaken notions of Piety as a Source of Evil.

It is unfortunate that religion should be the source of so much humbug and insincerity as is actually the case. When man strives to make religion to be something other than the living out of the natural qualities and an exercise of the faculties inherent in the human nature, then it happens that the race instead of leading a straightforward course of life strays away into innumerable swervings from the right path of proper conduct. This arises from the fact that the very attempt involves an unnatural course of action.

In an evil hour, it seems to have occurred to man that salvation lies in the stifling of the senses. The senses are there at the mandate of Him Who is the Author of all existence. To proclaim their destruction is therefore against the divine dispensation. They are neither to be stifled nor stunted in their growth; but they are to be developed and educated to the fullest extent they are capable of. In their full development and right exercise is life properly lived.

Pleasure, on analysis, is simply the agreeable excitement consequent on the exercise of a faculty. Mere living itself is often said to be a pleasure, because life implies an exercise of the faculties. So, salvation, the highest form of happiness can arise only from the exercise of the powers given to man by God; but not from a stifling thereof.

The recluses of old, in their foolishness, thought that the natural way in which men lived was sinful and took to their austere practices. In many a case, nature, revolting against the unnatural restraint, asserted itself, and where it was not strong enough to assert itself, the Soul, deprived of the aliment that would develop its civic virtues, led an owl-like existence and was of no service to the children of light who loved the free air.

It is the most unhappy and mischievous idea ever fabricated by the human imagination, that celibacy is a necessary condition to bring about spiritual progress. Ancient India with all her acuteness of intellect, and in spite of the fact that many a sage, that shed his

lustre on her, enjoyed conjugal bliss, cannot be spared of the charge of having subscribed to this erroneous belief. There were however several Rishis that led the life of Vana-prasthas with their spouses. This offers a redeeming feature in the history of the world's striving after Spirituality. The wise men of Ancient India were great lovers of nature. They loved the forest, the forest-streams and the trees fragrant with their blossoms and resonant with the music of the birds. They loved the deer and roamed over the lovely forest tracts with as much zest as their innocent Sylvan companions. They sang the praises of the rising Sun, the twilight and the glorious sky. If woman was proscribed on the scene, it must have been only through short sightedness. Man is not complete without the woman; and what is more glorious than a vision of man and woman on a scene of Nature's perfection.

Christianity cannot claim the monopoly of having introduced, into religious thought, the idea of woman being the mother of evil, but the notion seems to have haunted the imagination of the adherents of the other religions as well.

A rigid carrying out of a wrong idea with a good motive is one kind of evil, but a constant show of observance with a view to affect piety, when there is a failure to act up to the professed rules of conduct, is a procedure which has a bad moral effect on those who are guilty of it.

The abominable institution of the Hindu dancing-girls was at its inception a pious blunder. In the beginning, a few maidens might have thought, in a pious frenzy, that no human beings were good enough to be their lords and might have in all probability really found that such a fancy answered their emotional cravings. But flesh and blood remain under the influence of such extraordinary fancies only under abnormal conditions; and when the conditions cease to exist, the influence ceases to hold sway and human nature becomes itself once again. The individuals, who originally gave rise to the institution, might have been Deva-dasis in the true sense, but, as time advanced, the conservative instinct of men wanted to keep up the institution, though there were no women who would devote themselves to the service of God. The form of the institu-

tion remained, though the spirit had fled. The forced restraint to lead an unnatural life of celibacy, under a belief that it was pious, must have first resulted in occasional acts of prostitution secretly, until public opinion, probably conniving at the conduct in the earliest stages, came to look upon immorality in the end as the legitimate conduct of the hand-maidens of God.

The innumerable ceremonies of the Hindu ritual as performed at the present time are so many examples of sham. Even the *purohīts*, who superintend the performance, do not understand the meaning of the *mantras* they utter and much less the rationale of the ritual. In the ceremonies, Gods are invited and they are offered several things, as for example, water to wash their feet, seats to sit upon, clothes to dress themselves with, flowers, sandal paste and other sundry presents. Of these, the heavenly beings receive only certain things and in the place of the rest receive rice dyed in saffron. This substitution in the ceremonies is essentially an act of dishonesty inasmuch as the coloured rice takes the place of the really valuable things such as cows and gold. There can be no doubt that the performance of such meaningless ritual encourages a form of mental dishonesty.

True religion does not dictate an unnatural course of conduct. It does not consist in the suppression of the instincts of man. God does not require that one should offer him gold and has no weakness for any particular language or form of worship.

KRISHNA SASTRI.

The higher the wisdom the more incomprehensible it becomes to ignorance.—*Herbert Spencer*.

Resolve to perform that which you ought; perform that which you have resolved.—*Benjamin Franklin*.

Rest is a fine Medicine. Let your stomachs rest, ye dispeptics, let your brains rest, you wearied and worried men of business.—*Carlyle*.

The Todas: Their Origin and Affinities. III.

(Continued from page 127 Vol. VIII. of the *Siddhanta Deepika*.)

The diet of the Todas is quite unlike what we generally find among the savage tribes of the world. Taylor and Lord Avebury have given us pictures of savage races addicted, more or less to cannibalism, that we have come to regard the savage synonymous with at least habitual meat-eating, if not anything worse. The Todas present a strange contrast to our generally accepted notions of savage diet. Living, as they do in the hill regions, where cultivation is rendered more difficult by the nature of the soil and climate apart from their ignorance of the art which leaves it out of the question—and where game of every sort is easily obtainable, one would naturally suppose the hardy Todas to entertain a confirmed partiality for a meat diet. But nothing of the kind. As a tribe they must be regarded as only vegetarians and their simple diet consists of millet, parched grains, and such roots, herbs and fruits as the forests produce. It is even said that in ancient times they lived merely on the milk of the buffalo, curds and ghee. Even now milk and ghee form their principal diet with rice, wheat, barley and other grains which they can easily obtain from the market. Accustomed long to a natural diet of fruits and raw grains, until recently they were perfectly innocent of the art of cooking and the fireplace in their dwellings is no doubt a recent innovation. Meat is not altogether prohibited and the sambar stag (*Cervus unicolor*) is the only flesh they are allowed to eat. In the absence of weapons of any kind or hunting propensity in the race in general, along with the difficulty of obtaining it, it must be supposed that the stag is only an occasional luxury in their food which seldom falls to the lot of the majority of the race. The writer has met several aged Todas who have never in their life tasted the sambar meat. Besides, they perform a kind of sacrifice in which a young buffalo calf is killed in a lonely forest and its meat partaken after some kind of primitive cooking in fire, according to some strict rites. They keep this matter a profound secret and the woman and the young are strictly

excluded from the ceremony. But as this is done more as a religious necessity than as a means of satisfying their hunger, it cannot be said that the Todas are habitual meat-eaters; for in all sacrifices, as in the case of early Aryans, also, it is the exception that forms the rule and a certain amount of license is generally permitted. Besides, the utmost mystery that shrouds the whole thing would seem to indicate their desire to conceal from public notice a newly-adopted practice. In their funeral ceremonies usually several large buffaloes are sacrificed; but the carcasses are never touched by the Todas, being mostly offered as fee to the kotas who officiate as musicians on these occasions. Excepting the stag, which they seem to have indulged in more frequently in ancient times than now, the Todas exhibit a natural aversion to any other kind of animal food and it is therefore not unreasonable to regard them as a tribe of vegetarian savages,—a novel denomination altogether! But, how did the Toda happen to become a vegetarian? there have been, no doubt, peaceful savages in the world; but certain ceremonies, which will be described more fully in the succeeding chapter, draw our attention to the fact that in early ages they carried about them bows and arrows and regarded them as very important weapons, facts which unmistakably indicate that they must have originally belonged to a race of hunters or fighting men. These weapons have now fallen into disuse so much so that they figure only as relics in important ceremonies. Formerly, as every other savage, the Toda must have been a meat-eater hunting and feasting on the animals of the forest until by degrees, after a process of selection and rejection, he came to regard the sambar as a delicacy. He seems to owe his conversion to vegetarianism to some strong influence in later times; for it never happens that organic changes in the personal habits of barbarous tribes are worked from within. It is doubtful to decide to what potent outside influence the Todas owe their reformation. Whether it may be due directly or indirectly to the Buddhistic movement of pre-Christian days, for which, however, there seems to be no evidence, or what is more probable, to the latter influence of Lingayatism carried with them by the Badagas to the Nilgiris about the 13th or 14th century, which seems to have also successfully counteracted the baneful influences of the filthy Kotas or

these people, there can be no doubt that it has powerfully acted on the Todas in reforming and civilising them in the matter of their diet. Thus they seem to have given up the animal diet in due course; but the memory of the delicious stag still haunting them, they made provision for it as an exception and the sambar is the only flesh they are now permitted to take.

The Todas are now addicted to drink, chew tobacco and smoke cigars. Visitors are often troubled for the weed and snuff, and whoever carries with him a little of both becomes the honoured guest of the Toda females, who are likely to excel the males in their use. On market days the Todas may be seen walking miles together and going to Ootacamund to stock themselves with tobacco for a whole week. It is no doubt to be ascribed to the influence of modern civilisation and the effect of European contact is well set out by Dr. Thurston in the following extract, "Fact it undoubtedly is, notwithstanding Col. Marshall's phrenological belief that the necessity for stimulants is a property of the brachycephalic head, that the dolichocephalic Toda displays a marked partiality for gin, port, bottled beer and arrack and will willingly drink neat brandy in a mug; and the silver coins given with cheroots as a bribe to induce subjects to come and have their measurements recorded at my impoverished laboratory, were expended entirely on drink in the bazaar. But I have never seen a Toda, as I have repeatedly seen Kotas and Badagas, staggering homeward from the drink shops in the bazaar in a disgusting state of brawling intoxication, or in fact, much the worse for drink." In the matter of taste, the Todas resemble other primitive savages. Utter strangers to the art of cooking, they are ignorant of the rich variety and delicate combination of tastes that give a relish to the human palate, and the only articles that please them are sweets and sugarpuddings. It is pretty common for the visitor to see his *inams* immediately invested in jaggery cakes which the noisy women and children partake in groups, with all the signs of infinite satisfaction. Salt forms only an occasional condiment in their food, and though they seem to have known its use for a long time, it has been regarded more as a necessity for their cattle than for themselves.

The daily occupation of the Todas consists in tending their cattle, attending to the daily operations and building or repairing their huts. After their day's meal, which is generally taken at about noon, the males usually go out with their herds of buffaloes to the nearest valleys covered with pasture, and spend the livelong day in watching the animals graze. They carry with them no weapons of offence or defence except a long bamboo staff which they use in climbing the sloping hills as well as managing their cattle. Some of them are also to be seen issuing in the mornings with the milk pails in their hands to supply their customers with milk, while a few older men go out to the neighbouring Badaga villages to collect the rent or tribute, the *goodoo* as it is called, due to them as masters of the soil. The rent thus collected is in the shape of grain and it is worth noticing the altercation that ensues the appearance of a Toda before the hamlet of a Badaga, in which the latter invents all kinds of excuses to put off payment, while the former puts on a determined front and insists on immediate satisfaction of his immemorial rights. Youthful and hardy Todas sometimes seek adventure in the forests and return home laden with spoils of honey etc., while the more responsible members of the family go to the distant market-places to fetch their ordinary necessities of life. Old and decrepit men who cannot apply themselves to any active pursuit, generally sit in the sunshine near their huts and muse on their past. During the monsoon season when it rains incessantly, the men, women and children are confined to their huts much to the dislike of both the sexes. The moment the males of a family disperse on their various avocations the Toda women wrap themselves up in their *putkulis*, come out of their huts to breathe the outside air of purity and freedom and enjoy themselves as best as they could. They have their own politics and scandals to talk together in which they freely indulge; and the moment they catch a glimpse of any visitor approaching them from a distance, they join together and prepare themselves to offer him a fitting reception. On nearer approach, boys, women and children accost him with the welcoming salutes of *salaam, salaam*, and conduct him to the very threshold of their dwellings. The children

slowly begin to ask for presents and the women and girls follow up the lead and offer to entertain you with a song. Your consent being taken for granted, they seat themselves in a row and begin to drone out a monotone, in which there is neither articulation nor modulation and which soon displeases the hearer. Their singing is more like the humming of bees and there is no possibility of making either head or tail out of it. Their so-called song ended, they invite you to see the inside of their huts, which you politely decline. They wish to be rewarded for their song and no sooner do you empty your purse than they turn their backs to you and mind their own business. The women have no legitimate share of duty, and all they are expected to do seems to be fetching water from the neighbouring pools, curling their hair and embroidering their clothes. The men should be considered as generally lazy and indolent in habits, because very often they allow their buffaloes to graze by themselves and they themselves lazily spend their time somewhere sitting unconscious and supremely indifferent to everything passing around them. They never apply themselves to any kind of useful work, depending entirely upon their cattle for their subsistence. When this only source fails they go about begging for grains in the Badaga villages. Thus their life is entirely a pastoral one and no amount of persuasion or force will ever effect a change in their occupation.

In their social and domestic habits the Todas appear to lead a peaceful and happy life and no kind of strife or petty jealousies tend to darken their domestic felicity. Apparently a peaceful people whose wants are few and whose desires are not inordinately kindled, their relation among themselves is of a very friendly character and on important ceremonial occasions all of them congregate and freely fraternise with one another. In times of difficulties they co-operate together and mutual assistance is ungrudgingly offered. Though divided into five classes they still conduct themselves as of one family and the loving and friendly salutes exchanged when Todas of different places meet together sufficiently testify to the cordial relations existing among them. The writer has not heard of any case of excommunication in the tribe. The

women also contribute towards maintaining the friendly relations and parents love their children with great affection.

But disputes sometimes occur among them but they never as a rule have recourse to the law courts; for they are poor and would not understand the complicated procedure obtaining therein. Among themselves a primitive kind of patriarchal government exists which decides all kinds of disputes arising in the tribe. Questions of right and wrong are settled by arbitration or by a Council of five, whose decision in all matters is final. Penalties are imposed in the shape of a fine of one or two buffaloes; but it is very rarely that there arises any necessity for the Council to meet. Besides, the Todas have also a head-man who seems to have some sort of influence over the whole tribe in general. But it is supposed that the institutions of a headman and the Council are not of primitive origin, but only copied by the Todas from the comparatively more advanced neighbouring tribes.

M. JIVARATNAM, B. A.

(*To be Continued.*)

The world about us is a great vineyard and the thoughts we think are the seeds we plant. Every seed will bear fruit after its kind. If we sow the seed of the thorn and the thistle, we reap thorns and thistles; if we sow the seed of kind thoughts, words and deeds, we shall reap accordingly, as we have sown, "for whatsoever a man soweth that shall he also reap.—*Chas Brodie Patterson.*

The Best Policy. Be honest with yourself, whatever the temptation. Say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in the world, insincerity is the most dangerous.

The Teachings of the Bagavad Gita Applied to Life.

The Bhagavadgita is essentially a work that preaches the different dharmas which the different aspects of life involve. All our duties have only one end in view. Religion is not a thing that can be relegated to recluses and to observances that have no direct bearing on life. If a man shirks his duty in one sphere of life, the particular dereliction of duty will certainly tell upon his activities in every other sphere of life. A man who does not discharge his duty in his domestic relations, certainly fails to discharge the duty, he owes to God. If religion has a bearing on life, an occasional reference to the Devas does not answer the purpose. The fear of God must modify every petty detail of life. The spirit which would actuate men in their dealings must be similar to that which would make a Christian ask himself "What would Jesus do, under the circumstances?" Religion is a reality which must leaven all our actions. It cannot be divorced from any form of human activity. It has application to the home to the Society and to the State; It bears on the relation of one individual to another and it must be the guiding and shaping factor of every form of social intercourse. Every social institution and custom has to be judged in the light of the teachings of religion. The king when he walks in the fear of God rules properly and the subjects discharge their functions as citizens properly when they are righteous. Nay, more than all this, religion has application to the dealings of one state with another and to warfare. Dishonesty receives no sanctification when made use of in international diplomacy and in the strategy of warfare. So the application of religion to life is absolute.

In the present degraded condition of India when the Social institutions are in a rotten condition and the observance of religion has degenerated into hypocrisy, if the attention of the people can be drawn to religion and the priceless teachings of the Gita, a rapid advance will be made in progress.

In these days of false prophets when every deluded individual points out his own short cut to progress, it is a great consolation to have a work on religion whose language is clear and unmistakable.

In questions of Social amelioration when the mind is confused there being an apparent conflict of duties, when there is a dark foreboding of failure overtaking one's attempts, the message of Sri Krishna comes to one through the long vista of years in no unmistakable voice and strengthens the wavering heart and braces up the devotee to fight against tremendous odds.

What is the teaching of the Blessed Lord with reference to matters religious, social &c, that affect modern India? What is the inspiration we can draw from the "Song Celestial" in our hour of degradation and distress? The key-note of his message is the same now as when he urged upon the warrior-prince, Arjuna to fight viz., that every one must do his dharma. Arjuna is a perfect type of man. He had to fight in response to the call of duty, against kinsmen and preceptors. Beholding his dear relatives arranged in battle-array eager to fight, his limbs became languid, his body trembled, the hair stood on end, the skin burnt and the mighty warrior was unable to stand any longer and the Gandiva slipped from the life-less hands. There was no desire for victory.

"Of what use would sovereignty be to us, O. Govinda, or even enjoyments or even life, since they for whose sake, sovereignty, enjoyments and pleasures are desired by us, are where arrayed for battle ready to give up life and wealth viz., preceptors, sires sons, and grandsires, maternal uncles, fathers-in-law, grandsons, brothers-in-law and kinsmen; I wish not to slay these though they slay me, O Slayer of Madhu, even for the Sake of the sovereignty of the three worlds, what then for the sake of this earth?"

The warrior having thus become despondent and unnerved, Sri Krishna preached to him Yoga and braced him for the fight; for a vision of the spiritual verities alone can enable a man to sacrifice all that is dear to him and perform his dharma which to the eyes of flesh looks repellent and forebodes evil. The attention of the disciple was for a while drawn away from the situation and the Blessed Lord discoursed to him on the most holy Yoga philosophy. The teachings therein inculcated will solve many a problem that the regeneration of India offers.

For more than over a thousand years, India has been in deep sleep. The teeming millions lost faith in themselves and in their destiny as a nation. In this loss of faith lay the seeds of degeneration; for the loss of faith in one's capacity to work out one's own good implies a loss of faith in God himself. But there are however signs of an awakening and India shall take her appointed place as the spiritual leader of the nations. Before she can take her appointed place to which her past history qualifies her in a peculiar way she must become perfect herself. Will her children, the despised among the nations, help in her rejuvenation? What sacrifices are not worthy of the act? Relatives, comforts of the world, one's own self must not be dearer than the holy cause. The inspiration that has come and the new spirit of hope that has arisen as the result of the awakening will not be in vain if the central note of the teachings of the Gita viz, that every man must do his dharma, is applied to every problem that presents itself.

A DEVOTEE.

(To be continued.)

THE ONE LOVE.

Great is a love that stirs a human heart
 To live beyond all others and apart;
 A love that is not shallow, is not small;
 Is not for one or two, but is for all;
 Love that can wound love, for its higher need;
 Love that can leave love, though the heart may bleed;
 Love that can lose love, family, and friend,
 Yet steadfast live, all-loving to the end;
 A love that asks no answer, that can live
 Moved by one burning, deathless aim—to give.
 Such love, that only asks what path be trod
 Is love, itself, is Love that is of God!

—*Emerson College Magazine.*

Errors, like straws, upon the surface flow,
 He who would search for pearls must dive below.—*Dryden.*

Idolatry in Christianity.

According to the pious Christian, the heathen has no claim to what is good. He is the favoured child of the Devil and all his acts are inspired by the old time-honoured enemy of the Hebrew God viz Satan. Acting under such a belief, the Christian Missionary thinks it to be a duty imposed on him by God to free the Hindu from all his religious practices and modes of worship. The average exponent of the Christian Gospel is no more philosophical than the Hebrew prophet Moses who revealed the wishes of Jevoha to his chosen people-the Israelites.

He has imbibed with his religion all the narrowness, rigidity of mind and want of sympathy for the views of others which characterised the old Hebrew nation. He believes that the stupid Hindu worshipper only requires to be sufficiently jeered at to be made to give up the worship of stocks and stones. But at times the Padri's ire is roused and then the poor pagan who is supposed to believe that the blocks of stones are the gods of heaven is threatened with the everlasting hell-fire.

Now this question of idolatry requires to be examined a little closely. The Hindu makes figures of men and women and other objects out of metal or stone and offers worship to them. One may be sure that even the most idiotic Hindu does not believe that the image in itself is actually a god. If he should honestly and really believe so, it only follows that his intellect is an abnormally low stage of development but no moral responsibility can attach to such a state of mind. It would appear that the course of action open to others is to leave him to such a form of worship until his experience should raise him above it or point out to him that the conception he entertains is wrong. But to revile and curse him is utter folly and stupidity. The case on hand is one that ought to excite pity but not hatred.

Whatever might have been the origin of idolatry and whatever might have been the views of the hypothetical savage as to the fetish he worshipped, it cannot be seriously contended that the Hindu at any time known to history regarded the image worshipped as being actually a god. He certainly believes that in some manner

the figure used in worship is the image of a god or that the particular god who is invoked pervades the image. The Hindu though idolatrous is not a savage; but intellectually is as much advanced as his reviler. The most ignorant Hindu if questioned about his worship of idols, will readily answer that the idols are only the several images of God. The Hindu believes in millions of Devas or the bright ones, but these correspond only to the angels of the Christian heaven. It is mere ignorance on the part of the missionary if he should think that because of a belief in innumerable Devas, the Hindu believes that there are a number of Supreme Gods.

The Bible forbids idol-worship thus:—

Exodus Chapter XX.

“3. Thou shalt have no other gods before me.

4. Thou shalt not make unto thee any graven image, or any likeness of *anything* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6. And showing mercy unto thousands of them that love me, and keep my commandments.

23. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy sheep, and thine oxen in all the places where I record my name I will come unto thee and I will bless thee.”

Chapter XXII.

“20. He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed.”

The verse last quoted and the one quoted first show that the Hebrew hatred for idols arose from their hatred of the gods of the other tribes. Jehova's assertion that he is a jealous God, only brings to light the extreme narrowness characteristic of the tribe

as well as the fact that the Jews viewed every question of religion from the point of view of their tribe. It is indeed very amusing to see the Lord putting himself on a level with gods made of silver and gold and growing jealous of the worship offered to them. The worship of silver and gold gods is forbidden; but everything associated with the worship of idols and which is reprehensible is commendable to this strange God of the Jews. His appetite for oxen and sheep is as keen as that of Baal or Moloch.

Now idolatry is simply a worship of images. The commonplace objection of the missionary is that an image degrades the Supreme Being. But it may be observed that it is not only a material image that degrades the infinite God, but also a mental image. When a Christian speaks of God as 'the Father in heaven' he does call up an image in his mind. It is impossible not to call up images in the mind, when God is spoken of as being kind, merciful, forgiving or jealous. Evidently, when one talks of God as being, an angry or jealous Being, images of jealous or angry men are pictured before the mind's eye. A conception of Jehova according to the attributes ascribed to Him in the Bible must necessarily call up a most grotesque image in one's mind. The manufacture of such an idol is not different from the hewing of one out of stone or carving one of wood. Worship of the personal God is only a refined form of idolatry, and Christianity being purely a worship of the personal God, is merely an idolatry of a subtler form. If the grosser form of idolatry is held to be reprehensible, the more refined form cannot escape condemnation altogether.

It may be said with reference to the worship of the Hindu, that there is in fact no worship of the image on hand, but only of the *idea* which the image symbolises. A certain image represents the infinity of the God-head and another the mercifulness of the Supreme Being. Now it is the ever-loving care of God for his creatures, that is sought to be represented in the figure of a mother suckling a child and at another time the fierce and retributive aspect in an image invoking fear. One image represents the lovely aspect of the Deity and another the aspect of peace and calm transcending all loveliness.* And the Hindu passes on from a

worship of God with attributes to the worship of the absolute Brahman of whom nothing can be predicated.

The genesis of the Christian hatred for idolatry is to be traced in the tribal jealousy of the Hebrews. The Jews hated idols because they hated the god of the other tribes whose idolatry in all probability grew out of their love for art. When the modern missionary rages furiously against the idolatry or more correctly speaking the idea-worship of the Hindus, he only manifests the narrowness of mind and the want of sympathy for another's religion which is his inheritance from the Hebrews.

A HINDU.

The Besetting Sin of Theosophy.

The influence which the Theosophical teachings have exerted upon modern philosophical and religious thought is so great that it is necessary to consider what effect they have produced on their adherents and society in general. It seems to be a law of nature that every form of goodness develops a corresponding form of evil. In fact the more sublime the effort of man at righteous conduct, the greater is the chance of fall; and the measure of degradation also seems to be greater in a corresponding degree. It will be very profitable to know what the special nature of the evil is, which Theosophical metaphysics and Theosophical ethics are the source of.

The first object of the Society is to form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour. The only condition for membership insisted on is the unconditional acceptance of this doctrine of Universal Brotherhood. If therefore a member of the Society is guilty of a breach of the observance of this rule of conduct, he deserves to be forthwith expelled from the Society. We may take it, that the Society requires not only a mere profession of belief in the doctrine, but an actual observance of it in practice. What is the meaning of this universal brotherhood of humanity? It means a recognition that all human beings, to whatever race they may belong, whether they are men or women and whatever religion

they may profess, are capable of attaining the same level spiritually and morally. This necessitates a surrender of race-pride and all special claims to heaven by virtue of belonging to a particular religion or caste. Now, how is this Brotherhood manifested in the Theosophists? It is a fact, too well known to require any proof, that the white man can never renounce his sense of racial superiority. The Western Theosophists and the Eastern Theosophists have not as yet come to very close quarters. They still continue to live in different worlds as it were. It therefore, remains to be seen, what amicable result will be produced by the interaction of the sense of the innate superiority of the white man and the exclusive spirit of the Hindu. It is not intended to suggest that the Hindu is altogether incapable of rising above his exclusiveness. In a moment of spiritual exaltation, he may rise above conventionalities. The whole Hindu community ought to take pride in the fact, that it was the members of the highest caste that bore the dead body of the revered founder of the Society to the funeral pyre. But such actions are only the unconscious result of the revolt of the human nature against unnatural and stupid restraints. But the Hindu nature, with its morbid avidity for exclusiveness, does not long sustain its efforts at cosmopolitanism. The *Adyar* Head Quarters is the hot-bed of caste prejudices. The statement does not require to be proved; for it would be amounting to a want of a due sense of honesty, if ever the inmates of the time-honoured haunt of the Mahatmas should think of denying the charge. It would further appear that the caste prejudices have been sanctified by a certain class of Theosophic teachings. The ideas about the human *auras* are made use of by the orthodox Brahman members to lend sanction and justify the caste tyrannies. The Brahman has a pure *auric* zone about him and the Panchma an impure one—not to speak of the various gradations of purity and impurity in the *auras*; and it works against the final good of the Universe or Brahman if the *aura* of the twice-born should intermingle with the *aura* of the low-caste man. The sophistry of the Theosophical teachings, as interpreted and expounded by oriental ingenuity, have taken under their safe protection many a superstition which would have long been dead, had not Theosophy invaded

India—in its ambition for a world wide Empire. Now a profession of Universal Brotherhood by the Hindu who does not want to give up his caste prejudices, is certainly a form of dishonesty. The Panchama is not treated as a younger brother, who requires to be helped by those of higher development but as a walking embodiment of plague whose very touch contaminates. The life-long labours of the venerable founder of the Theosophical Society at the amelioration of the condition of the down-trodden classes have not brought the *Adyar* Brahman even a millimetre nearer in sympathy towards the despised Pariah. So the pretensions of universal brotherhood must continue to be a sham as long as the present attitude of the high caste Theosophist continues towards the low-caste members of the Society. The scene presented by the annual convention-festival of the Society is but a parable enacted to prove the unwillingness of the members to carry out in practice their vaunted ideal of the universal brotherhood of humanity. The caste barriers remain as insuperable as ever, and a special anxiety is evinced lest the sense of an overflowing love for one's brother should lead to a breach of any discipline as to eating or bathing. It would look as though the Hindu thought that spirituality was either centered in one's stomach or hovered about one's skin. The great ambition of the Theosophist seems to consist in a discovery of man's relation to his *lunar pitris* and matters of a similar sort. He seems to suffer from a helpless craving for spiritual things. It seems to fasten itself on him just as a craving for tobacco or alcohol does. An indulgence in spiritual talk seems to act as a sedative and soothe his troubled feelings; and like all sedatives it wrecks the brain and renders it unfit to discharge its normal functions. The constant dwelling of the mind on ideas not translated into practice makes it acquire a habit of mental insincerity.

The third object of the Society *viz.*—To investigate the unexplained laws of nature and the powers latent in man, has also been a fruitful source of this form of evil. That, under the guise of psychical investigation, a great deal of objectionable practices are had recourse to is a fact known to all; and spiritualistic phenomena, wherever they have been examined, have been proved to be due to the credulity of the persons imposed upon. There may be spirits,

and, for a certainty, there may be powers latent in the human soul; but, unfortunately, men have always shown a weakness for deceiving their followmen, when they have embarked on a voyage of psychic discovery. Theosophists have not proved themselves to be exceptions to this general fact of observation, in spite of their motto, "There is no religion higher than Truth."

An examination of the question of the Mahatmas and the speculation of the Theosophists on matters supernatural will lead one to doubt their sincerity. The Mahatmic affair is now a matter of history and fresh light has been thrown on it in connexion with the recent wrangle about the Presidentship of the Society consequent on the death of the late President Founder. In the days of Madam Blavatsky, the Mahatmas appeared to 'several dozens' of chelas, dropped letters from the ceilings of rooms, on one occasion even flung a Phoenix Almanac and Diary at the head of some one 'with some force as if from the sky overhead, in her presence and indeed so great was their solicitude for the Theosophic Priestess that they would descend from their Himalayan heights to attend to the repair of a broken saucer which she dearly loved. They appeared in visions and in their astral bodies as well as in gross material bodies while awake, to suit the convenience of their disciples. Such was the state of matters in the days previous to the trouble with the coulombs. Then in the interval, up to the time of the illness of the President Founder, the Mahatmas seem to have fought shy of the idle gaze of the adherents of Theosophy. The Theosophic literature of the interval does not record the excursions of the elder brothers of Humanity into the work-a-day world. When an account of the visits of the Mahatmas to Col. Olcott was published, there was an outburst of doubt and suspicion as to the genuineness and authenticity of the manifestations from the members themselves. And it is a significant fact that those who had now misgivings, viz. Messrs. Bertram Keightley, Upendranath Basu and G. R. S. Mead do not figure in the lists of persons who bore testimony to the genuineness and authenticity of the phenomena which were exposed by Madam Coulomb. The doubting consciences of these gentlemen seem to have been dormant all the time. Their passive acquiescence amounted to an acceptance before the world of the veracity of such

occurences. It would be of immense advantage, if these people would state their views on the Mahatmic usurpation of the functions of the postal authorities and such tricks as repairing broken saucers &c. There has been fraud perpetrated in the name of the Mahatmas; and once no less a person than Mr. William Q. Judge, a late President of the American section had to be expelled in connection with letters alleged to have been received from the Mahatmas. There has been immorality; and Mr. Leadbeater the redoubtable pilgrim into the astral planes has been accused of corrupting youthful persons. These facts make one wish that the Theosophists had never set about their researches into these supernatural matters.

The speculations of the chief exponents of Theosophy about the denizens of the different planes, the forms and colours with which the thoughts and *auras* are said to clothe themselves, all bear on their face the stamp of the improbable. And the climax of insincerity is reached when the exponents claim but to be the mouth-pieces of the Mahatmas. Some may really be the victims of strong hallucination, but the temptation is so great and human nature so vain that many a person must only be deceiving others when propounding such teachings with authority.

What is the result of objectionable practices, unverifiable speculations and attempts at unattainable ideals, which Theosophy has taken upon itself to work at and teach to the world, seemingly in all earnestness and sincerity? One thing is certain, viz, that all these exercise a slow but potent influence upon society not only upon the chosen members of the federation but upon those who are outside their precincts as well. Now insincerity in conduct is the disease that threatens the life of the Society and it behoves the Theosophists to devote their attention to cultivate integrity in conduct before trying to discover the psychic powers latent in man.

DEVA DATTA.

REFLEXIONS ON MY CHILDHOOD.

When sorrows keen assail our life
 And bite the heart in numbing strife,
 Childhood's remembrance waking oft
 Wraps the soul in pleasure soft
 Thou golden morn of man's sad day,
 Childhood, hast thou so sped away?
 Full pleased wast thou to be with me
 When quite I could not value thee;
 Scarce I begin to feel thy charm
 When thou art too far for my arm!
 Upon thy fast receding face,
 Through many a year's thick'ning haze,
 I still look back in sweet despair,
 And still I find you still more fair.

Images of our infancy.

The village, friends and grassy lea—
 Such powerful charm about those hangs
 As soothes the rage of mental pangs.

Sivganga with its gravel bold,
 Where grey grassed Nature seems grown old,
 Where flushing groves are scarcely seen,
 Dawns on me like a fairy scene.
 Imagination dwells with joy
 Upon those walks I did enjoy,
 When evening mild descended fair
 On the fantastic landscape there,
 When locked in Friendship's sweet embrace
 I seemed above the human race;
 No'er heart the mortal ribs beneath
 Had beat indeed so very lithe.

Upon the plain whose stern expanse,

In treeless grandeur fills the glance,
We oft let loose our childish glee
That was at school so long not free,
And sported wild in ecstasy
Till twilight set in on the sea.
Oh, for the happiness sublime
That swelled my little heart that time!
When zephyres meek in kisses sweet
Did round my reeking forehead flit.

Behind the grove, whose stunted trees,
In gravel rude quite ill at ease,
Shooting their roots far deeper down
To meet the rock's still harder frown,
With piteously disfigured charms
Spread in despair their shrunken arms,
The mighty shrine of learning see
Repose in solemn majesty,
Whose turrets soaring to the sky,
Give silent silent promise to lift you high
To wisdom's realm celestial.
My early days she does recall
When I possessed that happy heart
That never knew a piercing smart.

The very pains I then endured
The loathsome rod that sternly cured
My folly and companion rule
All turn to pleasure when reviewed.
Those days were mine, that childish world
Where guile no blighting wings unfurled,
And happ'ness flowed one placid stream,
Now seems a distant joyful dream.

THE POETIC CHILD.

The Private Diary of Ananda Ranga Pillai. *

Vol. I. (1736—1746.)

The Government of Madras issued about two years ago a translation in English of the first volume of the Tamil diary kept by Ananda Ranga Pillai who was attached to the French Court at Pondicherry during the early years of the Eighteenth century. It may, indeed, be a surprise to many that a native belonging to a race that has not exhibited any signs of historical instinct had been the regular chronicler of events extending over quarter of a century during the troublous times of the French supremacy in India. The Government of Madras became aware of the existence of the diary in 1892 through Lieut-General H. Macleod who was then Her Britannic Majesty's Consular Agent at Pondicherry and the administration which was then presided over by Lord Wenlock readily took up the suggestion made by Prof. G. W. Forrest, the Director-General of Imperial Records, and ordered to have the diary translated into English. The transcribing work was commenced in 1892 under the control of the Consul. It was found after some time that the copy from which the transcription was made was not the original diary written by Ranga Pillai, but only a copy in the possession of M. Montbrun. An attempt was therefore made to discover the original diary itself which resulted in obtaining Vol. I and II by the Madras Government and the last volume by the French authorities. It was then found that the diary was not a continuous record of the period embraced but had several breaks here and there which amounted in all to two years. It is believed that these breaks represent lost volumes.

It is strange the existence of the diary was not known for more than a century after it was written. The representatives of the family of Ranga Pillai do not seem to have attached any special value to this possession and for nearly a century the diary lay

**The Private Diary of Ananda Ranga Pillai* Dubash to J. F. Dupleix, Governor of Pondicherry—a record of matters political, historical, social and personal from 1736 to 1761. Vol. I. Government Press Madras, Rs. 8 or 4s. 6d.

uncared for in their house. In 1846 it was first unearthed by M. Gallois Montbrun who took a deep interest in old vernacular writings and began at once to take extracts from it. The copy which is now preserved in the National Library at Paris is believed to have been made by M. Ariel. The first attempt at translation was made in 1870 when M. Laude rendered into French the account of the siege of Pondicherry in 1748 by Admiral Boscawen. In 1889 Prof. Julien Vinson who is now the Professor of the Living Oriental Languages at Paris brought out a translation of portions of the diary which he amplified later on and issued under the title of *Les Francoïis dans l'Inde*. Even this was not complete but contained only extracts of what appeared to him interesting items. The present publication is therefore the first and the fullest translation of the diary and apparently no pains have been spared to give the public an accurate and at the same time a complete rendering into English of this precious historic fragment.

Ananda Ranga Pillai, the author of the diary, was born in 1709 in Porambur, a village a few miles to the north of Madras. His father who was carrying on business as a merchant at Madras emigrated to Pondicherry in 1716 with his family with a view to improve his business under the French. He continued there with varying success and when he died in 1726 M. Levoir, the then French Governor, employed his son Ranga Pillai to continue his father's work under his Government. The young merchant soon fell into the good graces of the Governor who resolved to appoint him as the native head of the French factory at Porto Novo. Meanwhile Ranga Pillai himself established trading posts at his own coast which greatly facilitated the increase of the French trade. Both M. Dumas and M. Dupleix who succeeded as Governors of Pondicherry seem to have entertained a good opinion of Ranga Pillai. The confidence of the authorities in him increased as he advanced in years and his rapid rise to power dates from the time when Dupleix assumed office as Governor of Pondicherry. In 1747 Ranga Pillai was formally appointed *Courtier* or *Chief Dubash* to the French Court. In those days the title *Dubash* signified one who was versed in two languages probably an interpreter and that of *Courtier*, chief native agent for

the French. Throughout his life he was held in good esteem by the French authorities in token of which he received titles of honour from time to time. Soon after the downfall of Dupleix (1754) Ranga Pillai's power and influence began to decline though he still continued to be looked upon by the people as their head. He seems to have been finally removed from office by Governor Leyrit in 1756 and died on the 12th of January 1761—four days before the historic event of the surrender of Pondicherry to Col. Coote.

The diary begins from the 6th of September 1736 and from the preamble we gather the objects of the diarist in keeping the record. "I proceed to chronicle what I hear with my ears; what I see with my eyes the arrivals and departures of ships and whatsoever wonderful or novel takes place." A love of veracity and curiosity seems to have led the diarist to keep this record and we notice with pleasure he keeps us to his determination of being accurate even at the risk of rendering his diary often unlively and monotonous. Taken as a whole it is a curious medley of affairs near and remote—events of social, political, historical, and personal importance. Appointments of Governors and administrators, their transfer and recall, deliberations of the Governor in Council, and issue of proclamations; state functions and dinners; arrivals of ships and despatches from Home; signing of contracts and embarking of cargo to foreign ports; firing of salutes and reception of visitors with due ceremony; caste feuds, family-quarrels and happenings in the town together with character-sketches of individuals; personal meditations and reflection, have supplied matter for the diarist, and as he proceeds to record one or other of these with a directness and clearness which render his pictures vivid and attractive we get an insight into the peculiar administration of Pondicherry in the flourishing days of the French East India Company and its forgotten power and influence in the East. Of the principal historical events that crowd in this volume may be mentioned the permission given by the Nawab of Arcot to the French to establish a mint for the issue of French Coins (1736); the acquisition of Karikal; the depredations of the Mahrattas and the fall of Trichinopoly and its subsequent cession to the Nizam; and

the murders of the Nawab of Arcot and his son. An account is also given of the invasion of Nadir Shah and the capture of Delhi, from which we learn that his original name was Tahmasp Quli Khan and that in order to commemorate his victory over the Emperor of Delhi he caused, in suppression of all previous currency, coins to be issued in his name which were not circular but pointed at one end. Mention is also made of Minakshi Ammal, the last Queen of the Naick dynasty that ruled over Trichinopoly, who gallantly resisted the attacks of Chanda Sahib, but was finally vanquished in 1738 and thrown into prison where she ended her days.

The opinions of the diarist about the many notabilities of the day with whom he came into contact are always expressed with characteristic boldness and directness which not infrequently surprises the reader. His following panegyric on M. Dupleix, the Governor of Pondicherry will be read with interest." "His (Dupleix) method of doing things is not known to any one, because none else is possessed of the quick mind with which he is gifted. In patience he has no equal. He has peculiar skill in carrying out his plans and designs; in the management of affairs, and in governing; in fitting his advice to time and persons; in maintaining at all times an even countenance; in doing things through proper agents; in addressing them in appropriate terms; and in assuming a bearing at once dignified and courteous towards all* * * * * Owing to these qualities, he has acquired such a reputation as to make all people say that he is the master, and that others are useless individuals. Because God has favoured him with unswerving resolution, and because he is threatened with danger the inhabitants are confident and fearless; and are even able to defy the people of towns opposed to them. This is solely due to the skill and administrative ability of the Governor. If he did not occupy this position, and if the danger had occurred in the times of his predecessors, the inhabitants of this city would be a hundred times more disturbed and terrified than the followers of the invader: such is the general opinion regarding M. Dupleix. Besides this, if his courage, character, bearing, greatness of mind and skill in the battle field were put to the test, he could be compared only with the Emperor Aurangzeb and Louis XIV, and not with any other monarch."

The social picture of the times as reflected in the pages of the volume before us cannot be said to be of great interest. In fact it is subordinated to the political and historical and is given only so far as it concerned the French Government. It will add to the knowledge of the South Indian Sociologists and antiquarians to know that the caste factions known as the "Right and the Left Hand Factions of Southern India," which provoked much controversy in recent times, were then in full swing and even went so far as to threaten the public peace and force the French Government to issue the following proclamation dated the 31st July 1741.

"Whereas it has been represented to us that the men of the right-hand caste object to chettis and other sectarians of the left-hand entering the town by the Madras street, either on horseback, or in palanquins; and whereas they urge, on the ground of longstanding custom of the country that this privilege should be reserved to them alone, we, the members of the Supreme Council of Pondichery hereby pronounce that the claim of the right-hand caste to the exclusive use of this road cannot be admitted. It is the emphatic declaration of His Majesty that this town shall be free to all its inhabitants, irrespective of caste or creed; that there shall be no bar or restriction in the case of any particular sect; and that all shall be allowed unrestrained enjoyment of the streets so long as the laws of the state are not infringed. The new Madras street has been thrown open to the public as a highway, in order that the left-hand caste may share the benefit of it equally with the right-hand. We therefore give publicity to the order authorising the freepassage of all traders and chetties along the Vazudavur or Madras roads, on horseback or in palanquins. Men of all castes, right-hand or left-hand, are hereby informed that they can, after entering the town-gates, repair to their respective streets by either of the roads running on the right or the left of the town-wall. Whoever, whether of the higher classes or not, contravenes this order, shall be deemed guilty of disturbing the public peace and shall be liable to the penalty attaching to that offence."

Except here and there the volume abounds with much useless information and before attempting to say any final word on the diary we shall proceed to examine the second volume which has recently been published.

SENEX.

RANTIDEVA—AN EXAMPLE OF PERFECT UNSELFISHNESS AND DEVOTION.

BY SWAMI SARADANANDA.

(A story from the Bhagavat IX. 21)

(Introduction:—The book of Job in the Christian Bible contains a solitary example of man's love for righteousness and trust in God. The Puranas of the Hindus, abound with such noble examples; but while the former is extolled so much by students and preachers of religion, the latter have been uniformly neglected. We offer here a specimen from the Bhagavat, to enable the reader to judge for himself its excellence. It is a free rendering of the story, but we may assure him that nothing has been inserted, which is not in the original.)

In the glorious days of old India, when men loved to know and walk in the ways of the Lord, there lived a patriarch, whose virtues were extolled in heaven and earth. He was a king and had a large family and retinue, but he thought he would never be anxious for their support and maintenance. For was it not true that all the necessaries of life would be brought to his door, if he trusted in the Lord and served his fellow-beings, looking upon them all as the veritable image of Hari, the Lord of the Universe? And strangely enough, food, clothing, and all that he needed used to come to him, though he never toiled like other men. The king was quite satisfied with what he obtained by depending upon the Lord, and shared his benefits with all around him. His hospitality was famous and never would he say nay, to anyone, who came to him for food or drink, however low his caste might be. For them, the sympathy of the good king knew no bounds. He tried in every way to supply their wants and felt grieved when he had not the power to do so. Thus years rolled on and the king was glad to think that the Lord Hari, had made him the refuge of the destitute and needy.

But there came a time when the king himself was in want, and his dependants. It was indeed a period of great trial for him, but

he continued relieving the distress and misery of the poor, as formerly, and placed his entire confidence in the Lord. The scarcity grew worse, but he would not think of feeding himself and those that he called his own, before he had satisfied the hunger of the poor, who came for his help. Thus, many a day, the virtuous king had to go without food, but was contented, that by depriving himself he could serve his suffering fellow-beings.

The pressure grew harder still and there came a day when he found he had nothing to offer to the strangers who came to his door nor anything with which to feed himself and family ! Nothing came to him, even though he depended on the Lord more than ever ! So he with all his relations fasted day after day, but never did he disbelieve in the power and righteousness of Hari ! Forty-eight days had thus passed without any food or drink, when a pot of porridge, made of flour, milk and ghee was brought to him. The king and his people could hardly move by that time, so much overcome were they with hunger, thirst, and weakness of body occasioned by their fast. As they were going to take their meal, in came a hungry Brahmana who wanted some food. The king receiving him with respect as the image of Hari, gave him a part of the porridge. When the Brahmana went away satisfied, in came a Sudra and begged for food. So the king satisfied him with a portion of the remainder of the porridge. Then entered a Chandala accompanied by dogs, and told the king that he and his dogs had not any food for days. The king gave him a hearty welcome, and saluting him and his dogs as Hari, offered him the rest of the porridge. Then there was nothing left for the starving king and his family, excepting a little drink. At this juncture, a man of even a lower caste than a Chandala, entered and asked the king for a drink, as he was dying of thirst. The noble king seeing him quite tired out and thirsty, addressed him in these sweet words : "I desired not of the Lord, the greatness which comes by the attainment of the eight-fold powers, nor do I pray Him that I may not be born again ; my one prayer to Him is, that I may ever feel the pain of others, as if I were residing within their bodies and that I may have the power of relieving their pain and making them happy" ! Thus saying, the king gave him the drink, and remarked that his own fatigue, hunger

thirst, and the unrest and despondency of his mind, had all disappeared, when giving drink to one, who needed it so badly !

Now the rulers of the different spheres who could shower wealth and power on him who worshipped them, and the greatest of them all, the creative principle of Vishnu, Maya, the mistress of this universe, appeared before the devoted king and told him to worship them all, that he might attain the riches of this world, and so become free of the wants from which he had been suffering so acutely. The king saluted them all as the different forms of Hari, his only beloved, but asked for nothing, as he had no desire for things of this world, even though he had suffered from the want of them. He placed his heart on Hari, loving and worshipping Him without any thought of selfish gain. So Maya, the queen of the world, and her attendants, disappeared like a dream, finding him thus determined not to worship her for what she had to offer.

Through the great love which he had for his fellow-beings this noble king Rantideva became a Yogi, and realised Hari, the One Indivisible Ocean of Knowledge, Existence, and Bliss, the Soul of all souls, knowing Whom, one attains to everlasting blessedness, becoming free from all wants and doubts. As a result of the exemplary life of this great king, his followers also devoted themselves to the worship of Narayana and ultimately became Yogis.—*The Prabuddha Bharata.*

THE PASSING AWAY OF A GREAT MAN OF TRAVANCORE.

We are deeply grieved to hear of the death of Sriman Vedadrishadasa Mudaliar Avergal, Retired Judge of the Travancore High Court and a much respected resident of Trivandram. He lived up to a very old age, having been 88 at the time of his death. His Highness the Maharajah entertained great regard for the grand old man. He led a very pious and charitable life and was a true Saiva Siddhanti. He was one of our Patrons and was helping a good deal our Journal which is solely devoted to the exposition of Dravidian Philosophy and Literature. May his soul rest in Sivam.

Reviews and Notes.

Mr. Kanchi Nagalingam Mudaliar the publisher of Meikanda
 Devaram and Tiru-
 muraitirattu. Sastram and other works has to be congratulated on his bringing out a beautiful edition of Sri Sundara Marti Nayanar's Devara Hymns and of Tirumurai Tirattu. Each Hymn is followed by a brief summary of the incidents in the life of the Saint connected therewith, other incidents of importance connected with the particular place where the Hymn was composed and it contains also directions as regards distance &c from the important station on the Railway lines. The first volume contains also Sri Arunagirinathar's திருப்பாடி under each stalam. The Volume of திருமுறைத்தொகுதி contains 100 Selected Hymns from the Devaram; the whole of Tiruvachakam, and of Tiruvisaippa and selections of other Tirumurais. Those Hymns which are a perennial source of joy and inspiration to the Tamil people are printed in very good type and in the very best of paper, and the Volumes ought to be welcomed by all lovers of these beautiful Sacred Hymns.

M. Edward Charles describes in the Children's page of the
 The Costliest Map in
 the World. *Quiver* the Tsar's present to the French Nation, which was a map of France made of precious stones, valued at a Quarter of million sterling. It is said to be one of the most wonderful maps in the world. It is forty inches square. It is a blazing, scintillating expanse of gems, every one of which came from the mines of Russia. The ground work is polished Jasper, the 87 departments are so arranged that the colours never clash, the sealboard is of a whitish grey marble. The cities and towns of France are represented by stones of a special class: Paris is a ruby, Lille is a diamond, Havre emerald, Bordeaux Aquamarine, Nantes Beryl, Lyons tourmaline, Ronen a sapphire, cherboury an alexandrite. The names are in solid gold, the rivers in polished platinum. Some of the gems are so rare as to be priceless.

The Sister Nivedita sailed for Europe in the second week of August.

"An inclement monarch and an illiterate monk" says a celebrated Persian sage, "are the two worst enemies of a country and religion."

The Government of India have offered half a dozen scholarships of £150 a year, tenable at Birmingham and Manchester Universities for the study of Commercial subjects.

Acknowledgements.—We beg to acknowledge with thanks the receipt of the following journals.

1. "The Theosophical Review" London; 2. "The Coenobium" Lugano; 3. "The Indian Magazine and Review" London; 4. "The Herald of the Golden Age" Paignton; 5. "The Abkari" London; 6. "The Grail" New York; 7. The "Light of Truth" (June 07) Chicago; 8. "The World's Advance Thought" (March 07) Portland; 9. The "Vegetarian Magazine" (August 07) Chicago; 10. The "Health Record" London; 11. The "Path," Sophia, Bulgaria; 12. The "Theosophist" Adyar; 13. The "Dawn" Calcutta; 14. The "Theosophy in India" Benares; 15. The "Mahabodhi Journal" Colombo; 16. The "Prabuddha Bharatha" Mayavathi, Himalayas; 17. The "Hindu Organ" Jaffna; 18. "The "Industrial India" Calcutta; 19. The "Vivekachintamani" Madras; 20. "The Brahmavadin," Madras; 21. The "Astrological Magazine" Madras; 22. The "Crescent" Coimbatore; 23. The "Indian Nation" Calcutta; 24. The "Sen Tamil" Madura; 25. The "Brahma Gnana Patrika" Tiruvalur; 26. The "Hindu Spiritual Magazine" Calcutta; 27. The Indian Journal of Education (May 07) Madras; 28. The "Virzanand Magazine" Partahgarh; 29. The "Tamil Zenana Magazine; 30. The "New Reformer" Madras; 31. The "Mysore Review, Mysore; 32. The "Bharatha" Rajahmundry; 33. The "Trained Teacher" Madras.

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Note: Since January of this year the wonderful romance Kohinoor of Babu Nani Lal Bannerji, M.A., B.L., of Bengal, is being translated in a serial. Another South Indian Tale "Sathyananda" is commenced from April and both are likely to run on till December of this year if not more.

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Vol. VIII

SEPTEMBER 1907.

No. 6

Tiruvunthiar.

A DIGEST.*

THE treatise called Thiruvunthiar is the earliest, though not the most important, of the celebrated 14 Saiva Siddhanta Shastras, which contain in a nutshell the teachings of the Gnana-kanda (knowledge portion) of the Saiva agamas. The Vedas and the Agamas are the revelations of the Holy Lord Siva, the first being a general treatise and the second, a special one. The teachings of the Vedas had been given to us in the Hymns of Devaram and Tiruvachakam by the masters of the Religion who flourished, at least, before the 7th century A. C.—nearly 500 years before the first work on the Siddhanta was heard.

His Holiness Uyyavantha Devar, the author of this treatise, travelled south on a pilgrimage as far as Rameswaram and on his return journey stayed at Thiruvizaloor on the banks of the Kaveri. At this time he was visited by a person, who quickened by his holy presence, prayed for initiation into the mysteries of spiritual experience, as he had

* A paper read before the Vivekananda Society, Colombo by MR. R. S. SUBRAMANIAM.

been whirling till then in the ocean of sorrow—births and deaths. His prayer was granted; he was shown the deceptive nature of the body and its organs; of the world outside and the inner longings that kept him bound; and the true nature of Atma and Sivam; he was further initiated how to be in constant communion with Sivam in order to destroy the tendencies developed from the past; and finally this treatise was uttered to him as a guide in case he fell off from his experience. The one, who thus had the benefit of this teaching was His Holiness Aludaiya Devar of Tiruvisaloor; and it is said to have been delivered in the year 1070 of the Salivahana Era, equivalent to 1147 A. C.—Accordingly, the book is 757 years old.

Unlike the other books of this class, Tiruvunthiar is exclusively a science of experience, a way to spiritual communion, intended as it was, for the ripened souls who thirst after the Holy Presence. The circumstances connected with its delivery shows beyond doubt that it was meant to be a staff to lean on, when the feet slip from spiritual experience owing to the powerful impressions of wordly experience which might still lurk within. To expect then a disquisition of the doctrines of the Suddha Advaita Siddhanta Philosophy in this work is a mis-calculation, though the copious commentary of Sivapra-kasanar affords much information in that respect. The text is in form and expression very emphatic and impressive, and sticks in the mind almost unconsciously. A digest of such a work cannot but be brief, briefer than the brief text. What are put forward in 45 verses have been classified under 17 headings, but explanations, chiefly from the commentary, have been added to recapitulate what was taught in the class-lectures on the subject by Mr. H. Tiruvilangam. This digest is attempted not on the presumption of scholarly attainments or spiritual qualifications, but in a brotherly spirit, to present an opportunity for all concerned, to repeat what was heard, so that, if correctly grasped, it may be thought over, known and utilised for higher ends.

The meaning of *உந்தியார்* (Unthiar) is a real puzzle. Dr. Pope in his introduction to the chapter of *உந்தியார்* in Tiruvachakam says, "Tamil Scholars give differ-

Nature of the book.

Meaning of *உந்தி*.

ent interpretations of the word Unthiyar. It seems to mean the players at a game resembling battledoor and shuttlecock. The word Unthi is, I imagine, used for the shuttlecock or ball which the players cause to fly aloft." Unthiyar means the players at the game called உந்தி Unthi as well as a treatise or book connected with the play but what this play is we are not told in any of the Unthiyar or its commentaries except that it is a play among women. A game of the following description is said to have been indulged in by girls in ancient times. Three holes are made on the earth side by side, (the two at the ends obliquely) and connected to one another at the bottom by a tunnel; the hole in the middle is made, on purpose, considerably smaller than the other two, which are filled with sand when the play commences. Two girls now take their seats at the ends opposite each other: the hole in the middle is covered by a small piece of cloth; one girl deals a blow with the fist on the sand in the hole at her end and the other tries to catch the cloth which shoots in the air, pushed up by the air in the tunnel. If she fails to catch she loses the game, and will have to start the play from her end, until the other loses. It would appear that when the play is going on, they sing songs with the refrain உந்திபுற (Unthipara). It will be an interesting discovery if ballads or pastorals with such refrain can be traced at the present day among the popular songs. Very probably the first two lines were repeated by the girl who gives the play and the last, by the other. Any how உந்திபுற would then mean 'spring and fly from உந்தி—to spring or shoot up. If this is the game referred to, Dr. Pope would be right in his inference that the game might resemble battledoor and shuttlecock, though there is the shuttlecock in some form and no battledoor. The only other meaning known is உம் + புற, 'fly thy evils'. This subject may be left here for further investigation.

Now to proceed with the digest—

1. *That ⁵one, the ¹absolute, the ³⁹all conscious, the ²⁰Blissful
 Pathi. (=The Lord. ²¹space, different from the ¹⁹nameable and name-
 God,) less, the consort of ²¹Grace and ¹⁹Wisdom, the

*The numbers indicate the stanzas when particular reference is made as above.

golden^{3 8} share, the thief^{2 3}, the master⁵ who enslaves us,
the Witness^{3 0}, pervades all unsullied^{1 1}, shines^{2 4} in eight
forms.

The Lord as one is the energising spirit in the Universe, not bound by any limitations or imperfections, but as pure Intelligence leaving nothing to be known, as He is knowledge itself, Pure Bliss far beyond the bodily experience, extending and untainted like space; He is not a 'thing' within the limited sphere of the senses, to be named or described, much less is He a non-entity as the sky-flower or hare's horn. In Him is the Power (Sakti) of Grace and wisdom inseparably bound as consort, Grace to lift up the bound souls, and wisdom to illumine the darkness (Anava.) He is the golden share in man's hands which misuses for sowing thistles—a price-less boon, indispensable for his elevation, but which he turns for his destruction; He, the thief, lurks in the soul from the past, undetected, who will rob it of all possessions—Karmas (deeds), Vasanas (impressions) and agnana (ignorance), and as master, have under subjection the thus emptied soul, showering on it godly possessions instead; the Witness, in whose presence evolution and involution takes place, the Unaffected and the Unchanging; He pervades like space, everything material and immaterial; the Life of life, the Life, and like space is unaffected by the thunder, and lightning of evolution &c. Eight are His forms: Earth, Water, Fire, Air, Ether, the Sun, the Moon and Atma (soul), these, His body, and He, the life.

2. That knowledge⁴ is not to be known, unsearchable⁷ is It,
Pathi^{1 5} Unimaginable^{1 3}, a rarity^{1 1} for thought; looked
incomprehensible. for, disappears.

That Intelligence or wisdom (the Lord) is of a nature different from objective knowledge obtained by the knower (Gnathru) from the knowable (Gneya)—by the subject from the object, what thus comes under the perception of the subject cannot but be "Jada", insentient and consequently, limited and perishable. The instruments of knowledge which the "knower uses for the examination of the "knowable" are but "Jada," whether perceived by the five

senses or projected in the imagination from the acquired ideas, all are but 'Jada'; from the rude sense objects to the most abstract thoughts or imaginations extends the little fold of "Jada"—all evanescent and changing. The labours of the painter, the poet and the intellectual philosopher are but in vain. How shocking to learn that; but the seers of Truth who transcend this little sphere of 'Jada' know the vanity of this all. Hence is it said, that the Lord, the Chaitanya-Intelligence cannot be known by the senses or thought. He is in the subject as the subject; to search for him outside in order to know Him as object, separate from the knower, is a wild goose chase. The foolish shepherd having the lamb on the shoulders, searches for it in caves and caverns, grieves, sighs and sobs.

3. Where search ¹³ ceases is the abode of Sivam. It is where Pathi realisable. Natham and Prana ³⁶ blend—Not a place ²⁹ nameable but attainable under direction.

He is therefore above search, name and form; though unsearchable and unknowable, he is attainable only to be 'discerned' and realised under the guidance of the seers.

Where the Atma sees as subjective-knowledge, the never-changing, motionless perfect Wisdom (the Lord), losing the idea of its Union with such Wisdom, there is Sivam established. There too, where natham (essence of sound) which is seated in the Mulādhāra and Prāna (Vital air) seated in the Navel-centre, coursing up together blend in the Sahasrara (the thousand petalled lotus)—the crown of the spinal column. Such is the conception of the Inconceivable Nirguna Sivam.

Pasu (=the bound soul.) 4. (This Pasu), the heir to Freedom, ⁴¹ knows by attention, ³⁹ ever is. ⁴⁰

The Atma, the bound soul, is spirit because it knows; it knows things with the aid of the Karanas (organs) one by one; it tends towards one thing and then returns from it to take up another; this method of knowing is peculiar to Pasu and is called *சுட்டியு*, knowledge by attention as opposed to the Pure Intelligence-Sutta Chaitanya of the Pathi. Pasu is the Intelligence that 'knows' *அறியு*

மறிவு and Pathi is the Intelligence that 'makes known' அறிவிக்கு மறிவு the source of wisdom. Pasu is the power of sight and Pathi, the sun. Pasu never exists by itself, its nature is to cling to something and become that (சார்ந்ததன்வண்ணமாதல்); in bondage it identifies itself with the bonds, in Freedom, with the Lord; it is the iron between two magnets the nearer the one, the farther from the other. It is like a crystal reflecting any colour brought before it; in darkness it is dark, in light it is light. Nor does it cease to exist; it exists in bondage as well in Freedom; it ever is: it is doubtless bound but bound to be free.

Pasu literally, what is bound, is from the past under bond—the veil of darkness, Anava. In that state of Karana Avasta (=causal states.) unconciousness, it is devoid of the Vidyatattvas (powers of knowledge) kalai, Viddhai &c. which evolve from Asuddha Maya, and are associated with it to work out its path, hence this state of unconciousness, unassociated with Kalai &c. is called Kevala Avasta, state of aloneness, (unconscious-aloneness as opposed to conscious aloneness)—state of dissociation. This veil of utter darkness is lifted a bit at the time of projection (srishti) by the Grace of the Lord with the instruments of Kalai and Viddhai; that state of meagre-intelligence, the state in which we are now in, is Sakala Avasta, the state with Kalai &c. the state of association. The third state is when the soul attains Divine grace by gradual preparation—when it is free from all bondage—this is called Sutta Avasta, state of Purity. To explain the above states of the soul by comparison; the eye with the power of sight is in utter darkness in the night, unable to see, that is *Kevala*; when a candle is lighted, the eye is able to see certain things close by, though not all—that is *sakala*, the eye which was able to see only one thing at a time in the candle light, sees at daybreak *all*, the darkness vanishes and the candle is thrown away—this is *suttam*. These three states are called Karana avastas—causal states.

5. The root of worldliness is I-making Desire. ^{15:38} Doubt and ¹⁸ Delusion habituated to the 'dual throng' and the ⁴³ ramifications of Maya, (cosmic matter) ² this has ever been in bondage.
- Pasam (=bond).

The idea of *Pasu*, the bound soul, presupposes a bond or bonds

—*Pasam*. *Anava*, that which tends to I-making,

Anava.

the darkness that covers the soul from the past, the cause of *Agnana* or *Avidya* has been mentioned before. It is the *Mulamala*—original evil or causal evil, or *sahajamala*, innate taint, which prompts the idea of separateness and self-conceit and causes *Desire* (*mogha*). It is *Anava* that blinds one from realising himself and the Lord, it is subtle and permeates one's deeds, words, thoughts, motives and what not.

Blinded by *anava* and lured by *Mogha*, the souls in their

scramble for pleasure commit deeds, good and

Karma.

evil. If good is to cause happiness, and evil,

misery to souls, and if there is the deep rooted *Mogha* in the heart of each soul longing for 'happiness' it would follow that good and evil are bound by self sacrifice and self assertion respectively, which again are centred in *Anava*—the one being a subjection and the other an assertion of *Anava*. Here then is the secret of the Law of actions and reactions—the Law of *Karma*, good deeds causing good and evil deeds, evil, to the doer. Until the complete subjugation of *Anava*—(which state is called *Malapari pagam*—maturity of evil)—pleasure and pain force upon the soul as results or reactions of its good and evil deeds. This Law of causes and effects which connects us to the hoary-past, shapes our present and future and is the regulator of births and deaths—a just and noble Law, the pride of the *Sanātana Dharma* and the bed-rock of *Buddhism*, revealed in the wild woods of India, *Karma* then is another bond of the soul.

The third bond is *maya*—cosmic matter, that primordial sub-

stance out of which the insentient universe,—the

Maya.

Jadaprapancham, is evolved. This *maya* is con-

sidered in its two states—the *asuttamaya* and the *Prakriti maya*—the one subtler than the other: the evolution of these and of the 'tattvas' in their proper order is, though very interesting in itself, too large a subject for treatment here, suffice it to say that *maya* supplies to all souls, body, organs, worlds and enjoyments (*asas* *சகலவசம்*) and causes doubt and delusion to those under it

clutches. The last two, karma and maya are said to be Agantlukamala—incidental taints.

Thus we see that I-making and desire born of anava, pleasure and pain born of karma and doubt and delusion born of maya drown the soul in the ocean of sorrow, in the whirl of samasara—births and deaths. Intoxicated with maya, they mistake phantoms for Reality, *Asat* for *sat*. Though maya is the material cause of the Universe it is *Asat*, in relation to the soul, *Sat-Asat* (=Reality-
Unreality). *sat*, which knows and acts; in its turn the soul is *Asat* in relation to God, without whom it cannot know. In fact, *Pasu* partakes of the nature of both *Pathi* and *Pasam* and is hence called *satasat*.

6. To cease from the pursuit, to turn all organs direct to Path to Freedom. ²⁵Intelligence, to forget not ¹⁸His Grace but to be ²⁰in constant communion, this is the path to Freedom, Hasten, Hasten.

It was told how the soul pursues the phantoms of the world, through its intoxication of Maya; the mind and the senses trained to 'run out' after them from the immemorial past have tightened the chains of Karma and Maya. Useless, is this pursuit. Now the only way open is to halt, retrace and to run in, turning the mind towards Chaitanya; to give up the roots of evil and to look for the seed of Freedom; with careful restraint not to turn back or to the sides, to run straight towards the resonance of the Holy feet, to fix all thoughts on Him; to rouse the sleeping dame His Grace and to lean on her without remission, this is the path to Freedom. The Great seers, Yogis have thus worked up, unattached to anything.

Way of Love.

7. No sooner melts the heart, than one with Him.

The Path to Freedom is two-fold. To hear the holy name "Panchakshara" of the Lord who assumed form for our sake, to see the truth underlying such name as shown by Him and to unite with Him in the manner He unifies by instructing about His eternal

Presence, melts the soul like heated wax and in its great Love is ecstatic and one with Him, this is the path of Love. The importance of cultivating the heart over the intellect, of feeling over thought is evident here. The knowledge of shastras or the grasp of the abstract truths is of little avail if the heart cannot pine for Him who is in the heart and lose itself in pining. The ecstasy of spiritual Love breaks all shackles and ends in the complete union of the Lover and the Beloved.

8. Through the Pedestal Regions, divert the Prana and raise to the pedestallest higher abode and blend with the natham; the True wisdom you partake and attain the Fourth stage.

The second is the path of concentration, there are said to be six nerve-centres or plexuses in the spinal column, called *Athāra* by our masters; they are store-houses of energy, the seats, supports or pedestals of certain gods or functionaries of the Lord. About the lower end of the spinal column is the sacral plexus triangular in form, *mulathara*—the basic-pedestal, which is the seat of Pranava, god Vigneswara. Between this region and the navel is *Swāhishṭāna*, square in form the seat of Brahma. The third is the navel region, *manipuragam*, crescent form, seat of Vishnu. The fourth is the region of the heart, *Anākatham*, triangular in form, seat of Rudra; the fifth is the region of the throat, *Visutti*, hexagon in form, seat of Maheswara; the sixth is the region betwixt the brows, *Anjgna*, circular in form, seat of Sathasivam. Along the sides of the spinal column run the *Ida* and *Pingala* nerve-currents through which Prana acts; in the centre is a hollow canal called *Sushumna* which is closed at the bottom.

Now as a preliminary step, the mind is trained to concentrate on the forms of the deities mentioned before, established on the six pedestals; when this proves successful, the Prana is checked and concentrated on the basic pedestal; the coiled up energy *Kundalini*—*natham*, is roused which forces up its way through the *sushumna* canal touching the different centres. When it reaches

the Brahmarandra—Saudramandala or the thousand petalled lotus,—which is the brain centre, Prana and Natha blend and the soul is lost in the chitakasa. This is the *honey* of wisdom in the body—to merge one's mind in the Great mind, one's soul in the great soul, perfect Bliss of the Fourth states sayujya, is here.

It should be noted that the concentration on the deities in the Atharas is Athara yoga whereas seeing the Atma in its aloneness is Nirathara Yoga.

9. Discriminate 'the five' ¹⁰ from Intelligence, ¹⁶ unattached to their ramifications, ¹⁰ Unslumbering, discerning be,—established in discernment ^{11 38} and Wisdom, Even in wakefulness the highest ³² bliss of Turiya you experience, the sense-enjoyments ³³ becoming those other, such are the true ³² recluses.

The soul is said to be functioning in the Athāras in different states or Avastas. Without entering into details, it may be mentioned here that when the soul is Anjgna, the region betwixt the brows, it has under its power 35 tatvas, and is in the waking state-Jagrat. When the soul descends to the throat region it functions with 25 tatvas, Gnanendriyas and Karmendriyas having been left in the Anjgna—this is dreaming state-swapna. When, in the heart, it has only 3 tatvas,—chitta, prana and Ullam; it is then in sound sleep—sushupti. Perhaps under ordinary circumstances, one has no experience beyond this Avasta, for, the fourth, Turiyavasta is caused when the soul is functioning with Prana and Ullam alone in the navel-regions, this is experienced, when for instance, one receives a sudden shock—the breath stops and he is thrown into unconsciousness; when he recovers he passes from Turiya to Sushupti, Swapna and Jagrat. The fifth, Turiyathitha, is experienced when the soul is in the mulathara, leaving Prana in the navel—this precedes death. These states are called (கிலாவத்தை) Kilalavaththai beings effects of Kevalavasta.

The next set of Avastas that requires mention here is
 Nimmalāvastai (நிம்மலாவத்தை) the effects of
 Nimmalāvasta Suttāvasthai already referred to: It covers the

states of wisdom, from the spiritual down to the noonday glory-known as the Thesakariyam தசகாரியம்—the 'ten results.' To know that the soul is functioning in the outer and the inner senses is Nimmala Jagrat; to know oneself by the exercises of the anthakkaranas, inner senses, is Nimmala swapna; to leave off the exercises of the anthakkaranas and to unite with unmoved mind, desireless of enjoyments is Nimmala sushupti; to break off from this unmoved mind too and be shining in spiritual aloneness is Nimmala-Turiya; to be lost in Sivānautham, Godly Bliss, is Nimmala Turiyathitham.

The above avastas, though imperfectly explained here would mark the progress of the soul in its spiritual growth. To discriminate the five bhutas (rudiments) and the other Tatvas from the soul, to break off all attachments to the forms of maya and to isolate oneself from all the Karmas, without falling into the sleep of Kevala but discerning, resplendent in the glowing consciousness, is Nirāthara yoga and to be firmly established in the chaitanya losing separateness such as subject and object, is the Highest yoga, the gnana yoga; expressions such as நோக்காமல் நோக்க, அநிந்திதிராமல் உணராமல் உணர but mean this subjective union, the spiritual Establishment.

To such as have passed beyond I-making, kevalakariya Jagrat is Sutta Kariya Nimmala Turiya, Even the ordinary waking state is one of spiritual Discernment—the Wisdom and Bliss experienced in the 'alone become' state, breaks through the walls of the inner and the outer senses and flows around, so that what is touched, smelt, tasted, seen or heard is that spirit. Even the previous impressions of sense enjoyments become spiritual. Such are the real yogis, the renounced, who whirl not in worldliness but stand mute as the tongueless belt.

10. Should differentiation cease and the whole universe be
 absorbed in you and you in Him, the unattached

Intelligence, then loosens all this Evil; whatever path you tread, no matter, know the witness, the Inner-Life,

The nature of the mind is to differentiate one thing from the other to be able to know it, this is its ਜ਼ਿਹਵਾ or knowledge by 'Differentiation—³⁰ attention; ideas of relativity such as up and cause of bondage. down, heat and cold, in and out are the contributors to objective knowledge (which has no place in the realm of the spirit) and are the cause of bondage. Therefore to hold the mind stable in the state of undifferentiation, to identify oneself with the Universe, discerning the Eternal Presence of the Lord there and to give oneself up to Him is to cause the cessation of bondage. The Lord, the witness of the universe being discerned, it matters little in what station of life, one conducts himself.

11. Agency given up and individuality destroyed. The Lord shines and He acts, no sooner I-making ceases^{19 37} than flows That: in that Experience²⁹ where O, is 'I.'

When notions of 'I do' 'I manage' &c. die away and even the 'I' is given up; it is the Lord who takes the place; He acts in the Sanctified soul and He is there, for He is ever ready to fill the Soul with His Being the moment I-hood is subjugated. The Karmas done in such yoga produce no effect. Karmas bind the doer-the Karta, but here the Soul has given up its agency-Karthritvam—and the Kartha is really the Lord, who cannot be bound. The soul has really disappeared mysteriously where O, is that which has been crying 'I' and 'Mine' from the beginningless time.

That stage in the spiritual growth where the 'I' is surrendered to the Lord is called Malaparipagam—Maturity of the Anavamala.

- 12 To you who have offered yourself, He offers Himself, absorbs you in Him, Makes you Himself, you become

one with the Highest of Bliss Brahmasakti, the
 sleeping¹⁴ dame; Endless⁴² riches! Immeasurable³⁴
 Ambrosia! Unspeakable⁴ That.

That Brahmasakti, His Grace, that lifted the soul from the depths of Kevala and is eternally present in it as the source of Energy, will and knowledge, though unknown and unrecognised by conceited soul, shines forth when the I-making is dying gradually and the Lord as Guru appears to instruct

Satgurudarsana.

the pilgrim soul in the Truth. That is, the soul is said to have Satgurudarsana (சத்தருத்ரிசனம்) following Malaparipagam (மலபரிபாதம்), and the Guru by his Diksha-initiation-rouses the apparently sleeping dame the sakti which overlaps the soul; this is called saktinipadam (சத்திநிபாதம்). Henceforth the soul is in incessant union with Grace.

Saktinipadam.

Thus, to one who gave himself up to the lord. He gives Himself in return; in other words, when the 'I' is lost He reigns instead and experience of being one with that Gracious Lord is incomparable, unspeakable, it is like itself.

13. They who thus realise are the rich⁷ in the Highest wisdom, they stand alone¹⁶ unattached, and are lost in ecstasy⁸² (of Wisdom).

The Great ones who have thus realised the Bliss of Oneness are in possession of a wealth, incomparable; the Highest wealth not of perishable and transient a nature but of Imperishable and Lasting wisdom. All the wealth of the world can have no charm for them; they, no more, but 'That Ocean of Wisdom.

14. He, who led you from the corner to the courtyard is Great, the Lord of the righteous. That absolute, unknowable¹ by any, came in 'Form'. He became⁵ your master.

The soul which was used to dwell in the corners of the senses and take delight in sense-enjoyments, is brought to the front yard, the space of Bliss, to stand isolated from its previous companions. The one who accom-

The Lord as Guru.

plishes this feat of mercy is the Great Lord, who comes to the soul in the human form, in the fulness of time. He is the Lord of those who walk in the path of Righteousness.

This doctrine that the Lord Himself comes down in mercy to instruct a qualified soul is indeed life-giving; He comes when the soul has attained the *poise-of-twofold actions* (இருவினையொப்பு)

and the *maturity of evil* (மலபரிபாகம்)—the
Iruvinaiooppu.

first, a stage in the progress of the soul where pressed between good and evil, it sees both with an equal eye and relinquishes them as causes of bondage—a preparatory step to the second, மலபரிபாகம்; He comes in the twinkle of an eye assuming human form. Is this not an imperfection in this perfect Being? Rather it is the manifestation of His Grace, He, the Gracious Lord, who vivifies the invisible and the visible, pervades through and through and yet remains unsullied, takes form when needed for soul's salvation; no limitation can be imposed by the Form on the Eternally-Free, suttachaitanya. Further, are not forms assumed by Yogis and Sittas, without losing their individual consciousness? How much more then, can the Yogi of Yogis, the Sitta of Sittas exercise this power: a clear understanding of the 'Forms' of God in the Nishkala, sakalanishkala and sakala will wipe off all doubts, on this point. If the Lord came not in sakala how could we have been blessed with the Vedas and the Agamas.

The Lord instructs the souls according to their development.

Three kinds of souls. The *Vignānakalar*, those souls who are bound only by Anava are instructed by 'intuition':

the *Pralayākalar* who have Anava and Karma are shown the form of the Murthi; and we, the *sakalar*, bound by Anava, Karma and Maya are instructed by Himself appearing as Guru in human form.

15 To those who have thus exhausted all Karma by the Grace of the visible master, no longing after sense-³³ pleasure, no birth and death, no bondage, sorrow or³³ delusion.³³

Karmamala (the bond of action) which leads to births and deaths is threefold. First the store of past
Three classes of Karmas, Karmas which have to mature in the future,

called *sanchita* Karmas, literally, accumulated actions; secondly, those actions which bear fruit in the present birth called *Prarabdha* Karmas—what has commenced :—and lastly *agamika* Karma—those actions done in this birth that are to mature in the future—impending actions, a critical study of this law of Karma is worthwhile attempting—how an act affects the Karmas, what changes take place in the dispositions and tendencies, how the results redound on the doer and such other points require extensive treatment which cannot be undertaken here. A mind that has attained *இருவினை யொப்பு*, and views with dispassion good and evil deeds, cannot, of course, be affected by their results, pleasure and pain; add to this, the relinquishment of *Karthritvam*-Agency, born of *மலபரிபாகம்*, the soul has soared to a height far beyond the atmosphere of Karma, dropping the burden of *Karthritvam* which alone pressed it down all the while. Thus ends *Agamika* Karma. At the meeting with the Guru, the surrender of Agency is even confirmed by His graceful look and the *sanchita* Karma is set on fire. But while the body lasts *Prarabdha* Karma goes on; even here the sanctified soul is free from its influences as the Lord is there and He acts as already stated. It is needless to state such great-ones of Realisation are free from impressions of sense enjoyments, have no longing to the trivialities they have trampled under foot, and have attained the abode of Bliss from which there is no return; Birth and death, sorrow and delusion are things of the past, dead even in their recollection.

16. Who see her (Pasu) as the possessed and Him (Pathi)³⁵
 as the ghost are seers true, others see not. He
 becomes this one through His mercy, this can't become⁴⁰
 That : assume not egotism.⁴²

The relation of the soul to God has been a subject of controversy from a very long time, different schools
 Soul and God. of philosophy have sprung up, but the truth

seers find the harmony among them. Three relations are thinkable; they are two, they are one, they are *not*,—the last, namely that which denies the existence of both soul and God may be dispensed

with. Leave that blind child for the present, whispering in his ear that the invisible is the reality and not the visible. If they are two no freedom or bliss of realisation is possible. If one, the soul should not have meagre intelligence as opposed to Infinite intelligence and can have no sorrow. If there is no sorrow but that the soul fancies it, whence is this delusive fancy? If that is born of maya, it would follow that the soul which is really God is subject to maya. If the soul, sorrow, and the universe in which this sorrow is experienced is all delusion, who is thus deluded? It cannot be God who is *sutta chaitanya*; else it would be like hiding the sun in darkness.

What then is this relation? the same relation as exists between a ghost-ridden person and the Ghost, not one, not two but non-dual, *adwaita*. In that state of possession, the person acts in one respect, in another respect he does not act. The ghost is *all* in that person in one respect; yet it is not *all* in another respect.

This is the real relation that exists between the soul and God; the same is the relation between *Pasam* and *Pasu*. They are treated as *Tripatharta* for the purpose of differentiation, to enable the mind to form a conception, they exist in this *adwaita* relation eternally. This relation should also be borne in mind when one speaks of *Pathi*, *Pasu*, *Pasam* as *Sat*, *Satasat* and *Asat*. There is as much truth in the statement. 'I am Brahman' as there is in the statement 'the ghost-ridden is the ghost.' To assume further is *Anava*, and creates the difficulties above mentioned.

[In *mukti*, the soul does not become God but God becomes the soul, taking his place and filling and covering him, and possessing him as a ghost possesses a man. Where the I-ness stood before in *Bhandam*, there is a void now in *mukti* and this void is filled by God. The soul does not get converted into God, but where the soul stood before, *Sivam* stands there in all His Glory, the soul's individuality having been destroyed.]

17. Embracing other chaff-like³¹ religions lose not thy life.
Those words hear not, The followers of this,
⁴⁵ discern the Truth.

The warning is given that a clear understanding of the Truth alone will lead the soul to the abode of Bliss, while ignorance and dull understanding will keep it still fettered. Waste not time and life in hearing other doctrines, this doctrine of the *sutta adwaita* is the Truth and its followers alone discern the Truth.

Here ends this science of Wisdom, the guide to spiritual Experience and thus have I understood.

IMMORTALITY.

A NOTE.

THAT fine saying of Epicurus must comfort us while we are face to face with death. 'Death does not concern us, for when we are, death is not, and when death is, we are not.' But we are not all intellect: we have also the emotional side to our nature. Hence we weep over the dead. Does death put a finish to us as it seems to? If there is life, there must be death also. And if there is death, there must be life also. But what is life and death but different manifestation of the same power? Movement.

There is considerable confusion in the people's mind as regards the idea of Immortality. When they crave for immortality, do they seek deathlessness for the body or the soul? But the body perishes before our very eyes. So, is it for the soul? Can the soul be without the body? Can you think of it without form, colour or extension? But what is the soul? The soul is not a unity but a unification. The soul of man is his sensations, impulses, and motor ideas. As Goethe says: 'I am a common-wealth of inherited tendencies and ideas.' Our ancestors live in us though dead. And we, our thoughts and acts, would live in the coming race as influences and tendencies.

According to Owen "Philosophy does not recognise an immortal entity, mental principle, or soul." Hegel calls the desire for the continued existence of the individual as this "ambitious craving of egoism."

O, when will it go?—"the illusion of the thought 'I am'." The individual man may go: but there shall be the same songs and the same enjoyments: and cannot he be generous enough to be satisfied with the thought of the continuance of the beauties and the pleasures? He may not be present in the same body at the banquet of life. Would he not be thoughtful enough to be indifferent as to the body in which he should appear and partake of the banquet? Would he not be brave and unselfish enough to acquiesce in Nature's plan? Would he not be thoughtful enough to understand the beauty and the glory of the sacrifice of the individual for the progress of the race?

A. S. MUDALIAR.

I
IN THE BAY.

Ocean's whelming tide,
 Foaming floating wide,
 Weltering with winter's spray,
 Flows, like the silent breath
 Of soft and peaceful Death,
 Into this warm and clear bay.
 Silence as of starry night
 Or of cold star's livid light,
 Sleeps upon this sunlit chase;
 Only the flowing wave
 So mournfully doth lave
 The out-stretched mountain base.
 Come, love this calm cool eve,
 When the billows lightly heave;
 Come clasped in the folds of the breeze,
 With the warmth of day,
 And the salt sea bay,
 To the shades of these whispering trees.

II
TO THE MORNING STAR.

Maiden or star whose spangled sheen
 Sprinkles from the heavens serene
 Flakes of dewy light,
 Float supremely by
 Across the smiling sky,
 Above the silent shades of night,
 In shape ethereally bright,
 In the hues of morning dight,
 Like bird upon the wing,
 Over mountains bare,
 And ice cold glare,
 And the crater's hollow ring!

THE NOON-DAY QUIET.

Shake music from your singing robe,
Each time you wing around the globe,
 In sweetest symphony,
Till fold on fold of choric song
Follow as thou floats't along,
 And bear us on the wings of ecstasy !

III

THE NOON-DAY QUIET.

In the noon-tide's stilled repose,
In the noon-day's pause and quiet,
 Like a dreamer deep asleep,
 What dost thou world ?

All the songs of dawn are hushed,
All the flowers of morn have drooped,
And the sun himself reclines
On a show-cloud's silver lines.

In the noon-tide's stilled repose,
In the noon-day's pause and quiet,
 Like a dreamer deep asleep,
 What dost thou world ?

It's long, too long before sweet Eve,
Queen of sunset and of stars,
In a cool shade's fountain flow,
Sings her song of love ;

So in the noon tide's stilled repose,
In the noon day's pause and quiet,
 Like a dreamer deep asleep,
 What dost thou world ?

THE WORLD'S REPLY.

Poised as bird upon the wing,
And resting between flight and song,
I am throbbing with the life of morn,
And quickening to the song of Eve.

The world may seem to pause and pine,
The world may seem to cease and stop,
But 'tis in hours of calm and peace
Old worlds are dead, new worlds are born.

So poised as bird upon the wing,
And resting between flight and song,
I am throbbing with the life of morn,
And quickening to the song of Eve.

If life were all a ceaseless flutter,
No rest from labour, no pause from work,
The bird that sailed the morning sky
Could scarcely sing in starlit eve.

So in the noon tide's stilled repose,
In the noon-day's pause and quiet,
Like a dreamer deep asleep,
I breathe with silent breath.

WILL AND ITS POWER.

(Continued from page 115 of Volume VIII.)

IT has been experimentally proved that if one determinedly wills that an image, an idea or a thought conceived must recur or return at a certain future time, it returns correct and true to the time fixed. This especially can be easily tested by having an aim in view when one goes to sleep. When you wake up the first idea that comes across, is the particular one you wished to have.

This kind of recurrence can greatly be facilitated by resolving to begin a task, with a little *fore-thought* or *fore-thinking* process. This leads us to think that there is some magic virtue in sleep and it is known to preserve culture and ripen our mental activities. The time-honored saying "sleep over the resolve and night brings counsel" proves this.

This is a kind of *Auto Hypnosis*. Here it may be remarked that this sleep need not necessarily be a hypnotic one. Here ordinary sleep also works on similar lines, but its powers are limited; whereas the hypnotic sleep has unlimited powers and possibilities vested in itself.

The *Awakening of the will* is a very interesting feature in the life of man. All life is purposeful and equally important. Every man has his own aims, ambitions and aspirations, and no man is ushered into existence whose work is not born with him. There is always work and tools in him to work withal, but some never care to utilize them in their life. They always fail in whatever they undertake, not because of their incapacity to succeed, but because of their indifference. They are duly paid for their negligence some time or other in life.

Not so the man who succeeds'—the man of influence, or power. He has an important aim in life; he possesses the aptitude and perseverance to attain his goal, and the main secret of success lies in the fact that he is ready to avail himself of the opportunities which present themselves on his way. This is the man of *will*. He comprehends what is *good* and what is *wrong*. The more he learns of things in general, the more he aspires knowledge and,

the more he understands how to select things, that bring success and the secret lies in the nature of 'choice' too and upon that depends his success or failure.

The main key to every individual is his own *thought force*. Thought is the emanation of mind at work. The working of the human mind is the most marvellous activity known. The belief or the thought which one cherishes about oneself determines the nature of one's activities. He who cares to attain success in life, should first assume that he *can* do things. He must not be discouraged by failures. There is really no such thing as shame resulting in an honest attempt. His failure not only brings him knowledge but also experience, which repays him for his effort sometimes more richly than would have been the case had he succeeded in obtaining that which he aimed at. Every success is more or less the overcoming of failures. The noble Jesus taught the world that all things are possible to him that believeth. Believing what? Believing in "*oneself*" This believing in *oneself* of one's own powers is termed self confidence. A person who lacks self confidence, can with all safety develop it through the will. In the cultivation of self confidence, it is a good plan to affirm to oneself "*I can*", which is easily done by holding the idea and picturing within *oneself* that one is powerful enough to do anything and everything.

A persistent affirmation that you do possess the qualities which are requisite for your success, and that you can develop them to their utmost capacity, aids wonderfully in acquiring the desired possession. If you lack courage or if you are a coward in some part of your nature, gradually begin to brace up your weak point by daily mental exercise based upon sound and systematic principles of science. Like an actor assume the part you would play with all the strength of your inner being, until you actually live his life and are surrounded by his atmosphere.

Experienced actors tell us that they feel the characters they impersonate; that if they act the part of noble and heroic souls, they actually feel the noble impulses and the strong current of heroism assumed. On the other hand when they are playing a mean contemptible part they feel mean and debased.

From the above you see that there is everything in assuming firmly and persistently the part you wish to play in life. Resolve and believe that you are noble, vigorous and strong. Never for an instant allow yourself to think that you are weak, mean and contemptible. When you continue exercising on the mental lines suggested above, after a time you will feel your *self* in its full power within you and that will in its course retain the mental attitude as a permanent factor in your life. When I look about me what do I see? I see the great mass of people discontented with their present *regime* of life, and I cannot but help appreciating the necessity for a change in the mental state. The real cause of this depraved condition is the lack of knowledge on the part of the average individual as to the right method of controlling his mental machine.

There is need today for intelligent, thoughtful consideration of the great questions that crowd upon us for attention and solution. A man is of the greatest value to the race when he becomes a centralised individual, fully developed in himself and equal to assuming his own responsibilities.

As is well said in the beautiful words of Ridpath—the historian, “when liberty is born man’s limbs are unbound; he straightway begins to flourish, to triumph, to be glorious. Then indeed he sends up the green and blossoming trees of his ambition. He grows in freedom, his philanthropy expands, his nature rises to a noble stature, he springs forward to grasp the great substance, the shadow of which he has seen in his dreams. What men want, what they need, what they hunger for, what they will one day have the courage to demand, is a freer manhood and more knowledge and intelligence. The right of free thought, free enquiry, and free speech to all men, everywhere, is as clear as the noonday and bounteous as the air and sea.”

What do you think is the basis for attaining this much coveted liberty? It is nothing but a firm determination and the mighty secret of the power of the will.

THE LATENT LIGHT CULTURE }
TINNEVELLY BRIDGE.

S. V. RANGASAMI.

National Education in Bengal.

The report of the public meeting held in the Town Hall, Calcutta, and the statement of the schemes of study adopted by the National Council of Education, Bengal have just now been published. It was the magnificent donations of Babu Kishone Rai Chondry and others, which largely contributed to the practical undertaking of the question of National Education in Bengal. The National Council of Education, according to the statement of its founders, is not antagonistic to the existing system of University Education. Though their objects and aims are similar, the former is not merely a slavish imitation of Calcutta or any other India University, that follows a uniform method of imparting education to those who receive instructions in various Colleges and Schools under their supervision. The memorandum of the association points out that the object of the association is to impart education, both literary and technical on *national lines*.—They attach greater importance to the study of the literature, history and philosophy of the country and to incorporate the best oriental ideals of life and thought and assimilate the best ideals of the West. Their object is also to promote the study of arts and sciences calculated to develop the material resources of the country and satisfy their pressing want. In spite of the great benefits received from the existing system of University education, it has been found to be defective and the national council of education is of opinion that the time has come for its modification and reform. The field of educational work is not exhausted and there is ample scope for trying new systems. The council disavows rivalry and unhealthy competition while it has no pretence to originality. It declines to utilise the existing institutions as it rightly fears there are not likely to adopt its scheme. It is rather premature to say that it will produce any satisfactory results but its claims for a fair trial deserve the attention of everyone interested in the cause of education in the country and its success will be keenly watched and its working will be subjected to the scrutiny and unsparing criticisms of its friends and foes.

While the necessity for the technical education is admitted by Sir Curudos Bannerji as the only possible solution for the breed problem, it does not overlook to provide for liberal education. Its resources appear to be not great and its scheme is complete with regard to technical education; but it hopes some satisfactory arrangements will be made through the co-operation of the Bengal Technical Institute. It proposes to make vernacular the medium of instruction and English is only to be studied as a second language; English is a very difficult language for a foreigner to master, its idioms and structure so widely different from the vernaculars of the country, a study of which taxes much our energy and burdens our memory; acquisition of knowledge through that medium will not be easy or speedy. So vernacular is recommended as the direct means of communicating knowledge in the earlier stages, lightening the labour of acquiring it. Japan which is an object lesson to Asia translated important works on physical science, economics etc., in the vernacular of their country. Though her students go to Europe and study in the academies of the west, they assimilate the best ideals of America and Europe and impart instructions to the youths in their Universities, in their mother tongue in which they can more easily understand. Suitable text books are prepared by the Japanese in their language and the Bengal Council of Education, perhaps, wants to follow in their foot steps. Unlike the University Commission of Lord Curzon they place a very high value to the study of vernaculars by giving to it a prominent place. One of the objects of the Council is the enforcement of strict discipline. We are now-a-days tired of hearing the laxity of discipline from responsible men who ought to know better—we ourselves set a high value to the formation of character. Nobody can ignore reverence to elders, obedience to constituted authority. It will not produce desired effect if the severity of punishments be very great and out of proportion to the crime. The training of young men under alien teachers who have little sympathy with the students who come in contact with them and who want to stifle independent thinking and love of native land will not help towards the formation of character and development

of habits. Such unwonted cruelty as wholesale expulsion and indiscriminate punishment as that of the Rajahmundry College students when Govt. does not blush to inflict is likely to engender and increase the racial animosity. Hindu students are generally well-behaved and many educationists have borne testimony to their conduct and character. It is important to develop the powers of observation and self help and free-thinking. However essential the acquisition of knowledge may be these qualities form no insignificant ingredient in the building up of national and individual character. It appears that one of the objects is religious teaching in schools and colleges. The national council itself anticipates much difference of opinion. It is impossible in a country like India which is composed of heterogeneous and incongruous elements to adjust the balance between the claimants of rival religious bodies and there is no hope that numerous sects will come to any prudent compromise: the tendency of the day is to favour the secular education and to leave interminable controversy of religion to priests and fanatics. It is necessary for the council to take into serious consideration the religious controversies which are likely to arise, if religious education be introduced into college and hamper the work of the college. However pious may be the ardent wish of the zealots, God is not near us and future state of happiness is only a vision of the fanatic. It is better that such questions are left severely alone and the student attends to his legitimate work. Fostering the religious sentiment and the opening of the way to the land of promise must be left to the special pleading of the Achariars and Matathipathees. It is for the clergy to give training in their doctrines, to remove the darkness of the stunted souls, but the institutions which are to impart education would have satisfactorily fulfilled the function, if they have trained the body, developed the mind and formed the character of these that come under their influence; denominational or any kind of religious teaching is not likely to find a satisfactory solution by adjustment of rival religious claims. At present it is better for the school to be content with the purely secular and moral education, divorced of religious education. Though all are

not agreed and widely differ with regard to religious opinion, all have accepted the fundamental principles of moral truths, principles which are common to humanity and the necessity of inculcating in the end those principles which go to build and develop the character. It is not enough to sharpen their wit alone and the students ought to be taught also to make the best use of their faculties. A graduated syllabus of moral and civic education must find a place in the curriculum of schools and the invaluable opportunities must be utilised during the most impressionable periods of life for moral ends. Upon that the future up-building of the nation depends.

The course of study that is prescribed does not differ much from the curriculum of the University. Almost the subjects are the same as those that are taught in the Calcutta University but prominence is given to the study of Indian History, philosophy and literature. The study of Public administration as illustrated by the History, theory and present organisation of England and other European and Asiatic states has not found a place. Sociology which is a subject recently introduced in the English Universities ought to find a place in a curriculum of studies. Ethnology and comparative study of social Institutions is much encouraged in academies and advanced universities. The question which occupies the attention and careful consideration is the future careers of those who have received their training in the Institutions founded by and affiliated to the National University. Government service will be shut to those who have not received the hall-mark of University Education or passed through the ordeals of a competitive examination. Naturally the council expects that the new movement will be received with favour by the Zamindars of Bengal and perhaps by some of the important Native states, like Hyderabad, Mysore and Travancore. If the native states are induced to recognise the Council, there will be ample field for those who are turned out by it. If not we cannot vouchsafe much for the future of the institution. It confers no degrees. Legal professions and Govt. service are out of question. The attraction for the Institutions will not be great in spite of scholarships and fellowships offered to the students. Brilliant young men with high aspirations will not care

for these institutions and naturally the number which seek admission cannot be very great at present. Even skilled labourers turned out by these institutions will not be much benefitted unless capital is supplied to start industries in which they have earned distinction as students. There will be scope for these students who are turned out by this institution, in agriculture, manufacture, commerce if landlords and capitalists hire their skilled labour. The Public Examinations are not altogether discouraged, there are three examinations corresponding to the Matriculation, First Arts and B. A. Degree examinations. The Council is to be congratulated for securing an efficient staff of teachers who have won high academical distinctions in Indian or European Universities. Many of them with considerable self-sacrifice have joined the institution actuated by pure philanthropic motives with the desire of serving their motherland. It is impossible in the limited space afforded to a magazine writer to enter into detail discussion of so vast and important a subject as that of National Education and to do full justice to it. Only the main points have been touched and we have not dwelt at length to give a full criticism to the subject as it deserves. We shall keenly watch the progress of the institution and for the present, we shall be content with wishing hearty success to it.

S. K.

[BY T. RAMA KRISHNA.]

The greatest of the South Indian poets says: "The Woman that worships not God, but her husband, when such an one says, 'let there be rain,' it descends." Here is a religion given to the woman to follow, a faith to observe, quite in accordance with the genius of the nation, which in each of its component parts and states of life requires in the matter of religion an individuality and speciality to faithfully follow and take pride in. Milton's ideal has a close resemblance when he speaks of Adam and Eve:

"He for God only; she for God in him."

Such is the belief instilled into every Hindu girl before she becomes a wife, and a wife she should become. Marriage is binding on her, and no woman is said to fulfil the conditions of the ideal, until and unless she goes through the marriage rites and performs her duties as married woman. And marriage is a sacrament, a union sanctified in the presence of God before the sacrificial fire, and not a civil contractual relationship.

The first and most important commandment which the Hindu woman is bound to obey is: "Thou shalt have not others as lord but thy husband." She shall not marry another, either while he lives or after, if her lot be cast with an unworthy husband, she must bow to the inevitable. If the husband by accident becomes permanently maimed or subject to some loathsome disease, the partner of his joys and woes as well must cheerfully accept the new condition in the spirit of the teaching of her religion. If the husband predecease the wife, she must face the new situation with a courageous heart and remain to pray day and night for the repose of his soul or if unable to bear the pang of separation, she wishes to wilfully ascend the funeral pyre to be consumed to ashes with her dead husband, religion allows her to do so. But such an extreme step was purely voluntary, and never was made compulsory. The writer of "Indian affairs" in the *Times* has missed his mark when he wrote of the "wretched woman" occasionally seeking in death an escape from present affliction and a

miserable widowhood." "Miserable widowhood" ! But ask the widow, who cheerfully bears her condition, and she will give another answer.

Voluntary immolation on the funeral pyre of the husband was of frequent occurrence before Lord William Bentincks' suppression of it; it is of rare occurrence now, no doubt, on account of the act. In olden times the tendencies of thought and feeling gave an impetus to the doing of such deeds. Those times were more romantic, and influenced the minds of women more readily than times modern, when thoughts and feelings have changed according to the altered circumstances of the country, and women think it more noble to live and endure, and serve better their departed husbands according to the ideal set before them. The exemplary life which the late Queen Victoria led had the cordial approval of her Indian subjects, and it enhanced their admiration for her, and the women of India regarded her more as one of them than of the people of the far-off island, whose modes of life they have become familiar with from those of them sojourning in this land.

This devotion to the departed husbands is not confined to the widow only. It is expected in the wife, even in circumstances of unnatural conduct on the part of the living husband. He may spurn her, care not for her; still she should not only bow to her lord without a demur, but be loyal to him.. Said the South Indian poet: "If the husband should act so as to be the laughing stock of everyone, the woman nobly born knows no other than him to whom she was wedded."

As to Nalayani, the good and faithful wife of her leper husband, what difficulties she suffered, what trials she went through in tending him affectionately and guarding him with the utmost vigilance, denying comfort and rest to her wearied body, are they not related in the songs of every tongue in the land? Although the daughter of a king, she performed her wifely duties without the least disgust, and took a noble pride in doing this humble service to her lord in sickness. Thus, loyalty consists in being true and faithful to the husband, and remaining spotless and untarnished to receive back the sullied

but penitent husband, who comes to her after all the bitter experiences of life to find at home peace of mind and rest to the conscience; aye, in being faithful to him after he is gone, and guarding his name most zealously. The story of the South Indian woman who was extremely keen about the good name of her departed husband may not be familiar to English readers, and I make no apology for recounting it here. A thousand years ago in deadly battle between two powerful kings of Southern India, some of the soldiers of the routed army came running from the battlefield to take refuge in their homes. "What became of my son who went to fight with you?" said the mother to one of them. "He was in thickest of the fight," replied the soldier, "but I do not know whether he fell or ran away." The mother concluded that her son must either have fallen on the field of battle or run away to some other place of safety, for fear of being chided at home by the mother for cowardice, and disowned by her if he returned. Then, taking a sharp knife, she ran to the field of battle, determined to cut away her breast if she did not find him there dead or mortally wounded, in which case he must have run away with the rest. She was certain that in that case the son's cowardice must have been acquired from the milk which he sucked from that breast, and not inherited from her brave husband. At last she was overjoyed to find the worthy son of her husband lying dead on the field of battle gored with wounds, and her husband's name preserved from eternal stain. Such is the spirit of devotion of the Indian woman to her husband, and a Dutch writer, Dr. Van Limburg Brewer, has indeed caught the spirit of the Hindu ideal in his romance of "Akbar" better than the writer of the Times article. When the suggestion was made to the heroine Iravati to bestow her affections on Akber's son Prince Selim, afterwards better known as Emperor Jehangir, when she had clear proofs of her husband's faithlessness, the brave Hindu girl made answer: "Our women know nothing of temptations of greatness where duty and honour are concerned, and to their husband they remain faithful, even if their love is repaid by treachery. There are no bounds to the loyalty of a woman to her husband; and you know, though you may consider it only the

consequence of superstition or exaggerated feeling, with what willing enthusiasm they will throw themselves on the burning pyre that consumes the body of their dead husbands. You must have heard of our holy legends and heroic traditions, which describe the devotion of a wife to one unworthy of her. Doubtless the touching adventures of Damayanti must have come to your ears. Well, as far as in me lies, I will be another Damayanti. Sidha has deserted me, but when he awakes from this enchantment he will return another Nala, and find me pure from any spot, and acknowledge that I knew better than he how to watch over the honour of his name."

If any condition of life be considered low or miserable, it is because the poetry of it has not been written. It is Emerson that wrote in this strain. And how could poetry be written unless there is the living reality to draw the inspiration from? In truth, there is no condition of life in God's world that is low or miserable. The meanmess or the misery is not in the life, but in him who lives that life, who, by importing higher thoughts and nobler passions into that life, makes it really divine. If you wish to know what that life is, go to the land, to the homes of the women who bear their pleasures with calmness and their difficulties with fortitude and dignity, hear them sing of the sorrows of Damayanti and Chandramati, the trials of Nalayani and the troubles of Savithri, and note with what evident satisfaction and pride women similarly placed bear their condition.

The next great condition in that ideal is implicit obedience to the husband. She must obey the husband in whatever he commands her to do. If he enquires her to taste of the forbidden poison which brings on death, she is bound to obey for disobedience brings all woe and sin into the home—her little world. Woman is born to serve and not to rule; to obey, and not to command; to be dependent, and not to be independent of the husband. Like the tender creeper, entwining the mighty tree to beautify it, with its flowers, and emitting fragrance all round, she is born to shine in the household, to add dignity and grace to life, and give perfume to the ideal household; to assist the husband, to make life

pleasant, and make a little heaven of his home. To be obedient is to be good. To be obedient is to be chaste. To be obedient is to be divine. She must resign herself entirely to the will of her husband, for it is better to serve in heaven than reign in hell.

Such is the Hindu ideal of womanhood; and well was it understood by a Hindu girl when a Brahmin preceptor asked his pupils as to their future ambitions in life.

"I wish to marry the king," said one of them and shine as a queen among the daughters of the land." Another, more intellectual, perhaps, than the rest of her sisters, answered; "I wish to marry the Minister of the country, and be a true helpmate to him in governing the people wisely and well." A third: "I wish to be the wife of the general of the army, to put on his armour when he takes leave of me to go to the field of battle, and receive him back with pride and pleasure when he returns home crowned with success." But the little heroine, when her turn came, answered: "I wish to be the good wife at home, to be the queen of my house, the friend and counsellor of my husband, and the general of my little household troops." In this short answer is summed up the poet's ideal of

"A perfect woman, nobly planned,
To warn, to comfort, and command."

Supposing an up-to-date English girl were asked about her ambition in life how different would be her answer! She would like to become a Member of Parliament, and a Senior wrangler; or an accomplished athlete. It is this tendency in modern life that made "Rita" deplore. "The intrusion of women into every active or intellectual sphere has broken down much of the reserve and reverence of sex for sex. They hail each other equals, and often rivals. But they no longer seem to feel that imperative need of each other which leads to marriage; in fact, marriage is becoming a tutored institution and maternity an evasion, instead of an obligation." This, if true, reveals an awkward state of things. Why, if the woman were to work with man in the sphere which is legiti-

mately his, the world would be richer in its thoughts, in its stock of knowledge, and richer in material acquirements. But Oh ! how much poorer would it be in the softer and sweeter side of its life ! There would be less of passion and feeling, less of romance and poetry. Chivalry would be gone, sentiment divorced altogether from the world, and the prosaic dullness of life laid bare in all its dryness ; and perhaps another kind of chivalry forced into existence, where women would go forth armed with the bow and the arrow, or the sword, or even the modern pistol, to avenge the wrong done to weak men. Science would then try hard to find ways and means for women to bring forth children free from the burden of pregnancy and the pains of travail. Then the bearded lady of Barnum's would be no more a freak of nature, but a common enough sight, for women to found an argument upon for poaching on man's reserves, exciting no wonder or surprise ; and women would be found vying with men in lecture rooms and University halls, in the councils of the Empire, and even on the battle-fields of the world. But I do not wish to look on this picture, which is given to my subject, but only look on that picture the Hindu ideal of womanhood. The Hindu marriage system has its dark spots, no doubt, notably that part of it which allows man to marry another wife when his wife begets no children or when she dies. Even here man has admitted himself to be the inferior to the woman, and has ranked himself with a lower order of the human kind. He took care to keep her highest. He expects from her a higher order of human virtue, purity, and love and to this high and hard ideal set up, our women in all ages have willingly bowed.—*The Nineteenth Century*.

NOTES AND REVIEWS OF MAGAZINES.

Curious pecuniary consequences of weather are mentioned in the *Grand Magazine* by T. C. Bridges. A wet week sends up the takings of tobacconists ten or fifteen per cent; but it also fills the restaurants and helps umbrella and mackintosh dealers.

Generally, however, the public will not go shopping in bad weather. A wet day in the season is estimated to mean a loss of £90,000 to West End shops in London. A thunder storm may easily cost a butcher in a large way of business from £10 to £15, lamb and pork being especially sensitive to electric disturbances. A single day's fog in London costs from £7,000 to £8,000 in gas alone. The tubes however profit by fog, along with the chemists, whose takings are sometimes increased by a fog cent per cent. Mr. Bridges estimates that the storm that wrecked Galveston developed power that would have driven every steam engine in the world for years, and the most ordinary summer thunder storm wastes enough electric energy to work all the dynamos in the United Kingdom. The value of an average flash of lightning is put down at £280 sterling.

There is urgent need of a simple and reliable test for ascertaining the Purity of Water. An analytical chemist gives the following directions, which are readily understood and can be applied by any person of ordinary intelligence: "Fill a clean bottle three fourths full of water to be tested, and dissolve in the water half a teaspoonful of the purest loaf sugar, or granulated will answer; cork the bottle and place it in a warm spot for two days; if at the end of this period the water becomes cloudy or milky, it is unfit for house-hold use. If, on the other hand, it remains clear and fresh looking, the probabilities are that it is at least approximately pure and fit for all domestic purposes."

This is a useful little compilation by Mr. B. Sūryanārayana Rao, B.A., M. B. A. S., Editor of the *Astrological Magazine*, Madras. Being in a sense the first of its kind to directly address itself to English-knowing

The Astrological
Almanac for 1907.

Hindus that are anxious to know the planetary positions on any given day in the year, it ought to succeed and find a ready sale. It would considerably add to the wider utility of this compilation if the author could give in subsequent editions the *ayanâmsa* for the year as well as the Right Ascension and Declination, and the Celestial Latitude and Longitude of each planet for each day of the year. The Nakshatra pâdas which he gives for each planet is no doubt of considerable value in casting the *Navamsa-chakra* but for the benefit of those who wish to construct *Trimśamsa-chakra*, or to determine *Graha sphuta* accurate to a degree, the celestial longitude needs to be given in *bhāgas*, *kalās*, and *vekālās*, and we desire to commend this point all the more to the kind attention of Mr. Sūryanarāyaṇa Rao, in the interests of all students of astrology, as the absence of mention of the celestial longitude of the planets in degrees, minutes and seconds in the extant vernacular Almanacs is a great stumbling block to many who are ignorant of the *Siddhānta* portion of the celestial science. In this connexion we may point out to our readers that many of the almanac-compilers in the vernaculars base their calculations upon the methods inculcated in the *Graha-lāghava* and are therefore hardly accurate as pointed out so ably by Ketkar in his *Jyotiṛ-gaṇitam*, though we fear that the planetary positions and other calculations which are derived from the latter work are not as accurate as could be desired. Again the table of "houses" which forms a distinguishing feature of the annuals of "Fædkiel" and "Raphael" in England, is in great request in Hindu Horoscopy also. It is true that the western table of "houses" is quite different from that of our own, as the middle points of our *bhāvas* constitute the starting points of theirs; in other words our *bhāva-sandhis* are really their *bhāva-madhyas*. For the construction of the *bhāva-chakra* in Hindu astrology the presence of a complete table of "houses" with reference to each degree of the *Lagna*, for all the *akṣhāmsas* of this Presidency is quite essential, and it behoves Mr. Sūryanarāyaṇa Rao to give the vernacular almanac-publishers a lead in this direction by supplying that much-needed information in the future editions of his valuable Ephemeris. On account

of the ignorance evinced by the generality of astrologers in differentiating between *graha-sphuta* and *bhāva-sphuta*, since indeed they regard the *Rāsi-chakra* and *Bhāva-chakra* to be practically identical their prediction of *phalams* goes wrong in a number of instances, and consequently brings a noble science into undeserved contempt. Lastly we would offer it as a suggestion to Mr. Sūryanārāyaṇa Rao that the aspects, for the time being, of each planet to the rest, might be embodied in the Almanac from day to day, to enable students and practitioners of astrology to study the configurations in natal horoscopes, when they are affected by *graha-chāra*, e.g. in the matter of conjunctions, oppositions, transits, occultations and so on. The improvements we have suggested would, we are painfully conscious, tax the energies of our author who works single-handed in his field, and, with it, should necessarily raise the price of the Ephemeris, but they ought to be effected at any cost if only in the interests of the educated Hindu public which is daily growing more and more alive to the profound value of astrology as a Science of production. But we hope at the same time that the English *Nautical Almanac* and the French *Connaissance de Temps* will be positive helps to him in the achievement of this object. In fine we wish Mr. Sūryanārāyaṇa Rao every success in his noble labours in the cause of the Celestial science of which he is such an ardent and intelligent exponent.

“Sol.”

REVIEWS.

The Dawn (Sep. 07). The number before us keeps up the usual standard of excellence of the magazine. The contents are varied and highly interesting.

The opening article is on the Jat Sikhs of the Punjab. The article on the Trade of Bengal. A field for Swadeshi enterprise points out that trade would offer a province of employment for the educated Indian. The articles—A Bengali, Principal in the University of Nalanda and ‘The houses we live in’ are important from a historical point of view. Swadeshi in India and America: A parallel from history, we would commend to the notice of the moderate politicians of Madras.

Self-interest and the instinct for self-preservation are virtues of which the Christian nations of Europe are not destitute. Nay more than this, they would stifle the life of other nations, if such a procedure would conduce to their good. This is borne out by the conduct of England towards the colonies when they were under her kind care and the policy which she followed when the foundations of the British Empire were laid in India. The commercial policy pursued by England to develop her own industries at the expense of those of other people cannot but be called iniquitous.

The British nation, growing jealous of the rising industries of the colonies tried to stifle them by various acts of Legislation. This was what they did to their own people. Such was their selfishness. The reply which the colonists gave to such acts was a boycott of British goods and an organised determination to encourage their own manufactures. The American boycott followed close upon the heels of England's attempt to stifle the colonial industries. This is a clear lesson to the despised Asiatics. They are despised and looked down upon everywhere. If the sense of self-respect is not utterly dead in them and if they mean to live and assert themselves in the world, without going to the wall, they must declare a relentless boycott of foreign articles, the importation of which, kill indigenous industries.

'On the borders of the Santhal Country' shows what an interesting ethnological museum India is bound to be if her various peoples are studied. All over the land, tribes of people are found, the remnants of former races that inhabited the country, who though manifest no signs of high degree of civilisation, have still held their own against people of a superior order.

The Magazine contains an account of the meeting of the students of the Bengal National College to express their appreciation of the services of Srijiut Arivanda Ghose, their late Principal. The few words which the great Nationalist spoke to the young men contain a message and call for duty for the young men all over India.

The New Reformer (Sepr. 07) contains good articles. The Editor attacks the question. "Why do I live?" Col. T. F. Dowden writes upon 'The foundation of co-operation'. An European graduate contributes his 'Reflections on a Tennysonian common place. Mr. Ramakrishna Rau sermonises to men of this somewhat ungodly work-a-day world to bend their minds godward. Professor R. R. Bhagawat addresses rather a lengthy epistle to 'all the Vegetarian Brahmans of India'. It lacks directness and one is sure to be lost in its lengthy and crooked avenues. If the new reformers

are to set about their work of rectification in such a confused manner, we fear the prospect for reform cannot be very cheering. The Editorial notes are no doubt edifying; but one is amusing to an extent which cannot be surpassed in the history of editorial notes.

"Now that we have the British rule over us and that the country is peaceful, it is high time that we devote our attention to Social Reform and other internal matters concerning Hindu society." This note smacks somewhat of sleep in the Editorial chair. What need now, after a century and half of the firm establishment of British Empire on the holy Jambudvīpa, for an announcement that the truth-loving white Gandharvas keep peace and maintain order among the ever-warning and confusion-loving hosts of Darkness? It is high time, indeed for the Reforms to wake up to the actualities of the situation! Is the statement that peace is the best fosterer of reform and progress, however, to be taken without any reservation? The history of the world's progress does not bear out that the most peaceful periods in a nation's life are most conducive to progress. Change in its very nature implies strife with the old order of things. Peace may bring in its train evil effects. It may send a people to sleep. Amidst ease and comfort, the inertia of men becomes great and an aversion may arise to progress which involves an active effort. And peace may be of two kinds. A people may enjoy peace, which is the result of a people's own exertions. In the maintenance of such a peace, the energies of the people have their full exercise. There is however another kind of peace enforced and maintained by an external agency. Such a peace does not exercise and educate the energies of a nation. It may tend to emasculation. It may stultify every faculty which is the precious inheritance of man. It is not necessarily suggested that the peace, the people of India enjoy at present is of such a nature. But it is a notorious fact that the Hindus evince a wonderful aptitude for multiplying caste-distinction and inventing queer social evils and fostering most stupid institutions now under the aegis of peace as they did under the threatening cloud of the persecution of the devastating and anarchy-loving Moghul and perhaps to a greater degree.

Indeed so great the immobility of men, laden as they are with ignorance and prejudice and such the obstinacy with which they turn their backs against the goal of progress, that the heart of a reformer is at times made bitter enough to pray for plague, pestilence and anarchy if those divine agencies would only clear men's vision and make them look heaven-ward.

Theosophy in India (Sept. 1907) As usual contains important articles of interest in "notes and news" we find an account of the controversy between Mrs. Besant, the present President of the Theosophical Society and Mr. A. P. Sinnet the late Vice-President. This disaffection among the leading Lights of Theosophy is not creditable. Whether this is due to "occult influences" as the wise folk would have it, or to disappointment consequent on the failure to clutch the Presidential sceptre, the sight presented by the wrangling of the *chelas* of the mahatmas does not become even young children.

The Theosophist (Sep 1907). The reprint of Col. Olcott's lecture on 'Human spirits and elementaries' is concluded in this number. Mr. P. T. Srinivasa Aiyangar concludes his learned article on "the Science of the Emotions". Mr. W. A. Myers contributes on "From chaos to cosmos." Mr. Upendranath Basu contributes his share to the controversy that was started in connection with Mrs. Besant's article on the "Basis of the T. S."; which has also inspired a contribution from Mr. Rungaswami Aiyar on the subject of "The Theosophical Society and Ethical Codes".

The Theosophical Review (Sept. 1907). Contains articles on subjects which will greatly interest those who make such subjects, the province of their study. The articles are highly interesting and of great literary value.

The Hindu Spiritual Magazine (August 1907). Mr. Shishir Kumar Ghose creates quite a world of ghosts for his readers. His attempts to throw light on the world of spirits is very praiseworthy. Apart from the question of entertaining a belief in spirits, an attempt to investigate the spirit-world deserves encouragement.

The Mysore Review (August 1907). Opens with an article on the Pasteur Institute of Southern India. The article contains a detailed and very instructive account of the Pasteur treatment of Hydrophobia. The article deserves a careful perusal. An instalment of the translation of Chanikya Arthasastra is published. The Magazine contains two good stories, viz, Satyananda and Kohinoor in addition to other articles on Indian Unrest and the question of the loyalty of India for the British Raj. The Magazine is full of interesting matter.

Virjanand Magazine (Sept. 1907) Contains several interesting articles. Among them 'the fountain head of religion' and 'Swami Dayanand and his work' deserve special attention.

The Indian Magazine and Review (Sept. 1907). Has an article on 'Industries in Ancient India'. There are also other articles on industrial topics.

THE
SIDDHANTA DEEPIKA
OR

The Light of Truth.

A Monthly Journal, devoted to Religion, Philosophy, Literature, Science, &c.,

Commenced on the Queen's Commemoration Day, 1897.

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No. 7

THE TODAS : THEIR ORIGIN AND AFFINITIES IV.

(Continued from page 150 of Volume VIII.)

The abodes or dwelling places of the Todas constitute another particular feature of attraction. Unlike other people, they are not a race of town or even village dwellers; and they are averse to the idea of congregating together in large numbers at any one place. Their hamlets which do not generally comprise of more than five buildings or huts are few and far between and are scattered all over the plateau. The distance between one Toda village and another sometimes exceeds ten miles and almost as a rule is never less than five miles apart. Consequently it becomes a difficult affair to the visitor to go round all the Toda hamlets in the Nilgiris, unless he is prepared to traverse long distances at a stretch. But still, in the interests of science, numerous visitors may be seen trudging far over the vacant hills to the west of Ootacamund and reach remote regions like the Mookoorty Peak and Pykara, where the only sounds that break the monotony of the bleak wilderness are the roar of the water-falls and the welcoming words of the Toda maidens. In such remote and lonely places the Toda delights to fix his habitation; and it would appear that a passion for loneliness characterised by life in small communities of never more than twenty five or thirty members in a place, has grown to be a distinguishing trait in the Toda race. Otherwise it would be impossible

with a population of less than a thousand, to account for the existence of hundreds of villages or *Mundas*, nearly 40 per cent of which are generally uninhabited. These latter are occupied in rotation, and when pasture for their cattle fails in any one locality, the Todas move, with all their belongings and family to a more fertile region where they have in anticipation, already built themselves huts for living. Thus, it will be seen, that in order to facilitate their periodical migrations they have provided themselves with duplicate and at times even with triplicate *mands* in different localities which they occupy in different parts of the year.

It is interesting to trace the origin and meaning of the word *mand* by which the *petite* villages or hamlets of the Todas are known. It is, no doubt, a relic of the ancient names applied by the Todas themselves to their settlements from the time of their occupation of the hills. For, it would not be quite scientific and reasonable to suppose that their language, though uncultivated, would have been so far deficient as to contain no word by which to designate their homes and led them to borrow a term from an alien vocabulary. So the word *mand* should be taken to be only of Toda origin; and a large number of writers have regarded it as such. But, of late, it has become the fashion with a few to substitute it by perhaps the more intelligible, but certainly the less euphonious and inaccurate term of "Marts." We have no authority to accept the latter term as correct, especially as it does not satisfy a philological examination. Besides the writer has questioned quite a large number of Todas as to the correctness of the expression and in all cases without exception the word *mand* was the invariable answer while to many "marts" appeared strange and intelligible. European writers generally exhibit great inability to catch and reproduce exactly the pronunciation of oriental names; and when we know the tendency of the indolent Toda is more to throw the accent on the beginning of the word almost swallowing the final syllables, we can easily understand how his peculiar, low and rapid expression has played tricks with the helpless foreigner and led him to put down as "mart" what is actually "mand." An examination of the original and root meaning of the term will make it amply clear. In the Dravidian languages the word *mand* can be traced back to the primary root *mun* of verbal significance. In Tamil the root *mun* (முன்) means generally to gather, to collect, etc. By the addition of different suffixes to this root a large number of words have been formed in which the original sense of the root has been preserved and developed. As a few instances of nouns thus derived from this root may be mentioned the words *manian* (மன்னன்), *manathu* (மனது), *manpathai* (மன்பதை) *manru* (மன்று), *mandai* (மந்தை), etc. The root

stand as a verb by itself and the other verbs developed out of it are *mannu* (*man*) *mandu* (*man*) etc. It will thus be seen that in all these derivatives the original meaning of the root recurs sometimes restricted and sometimes amplified in significance and application, but never lost altogether. Examined in this light, the Toda word *mand* signifying their village, appears to be nothing more than a corrupted form of the Tamil word *manru* (*man*) or *mandai* (*man*). The former term means a collection of peoples or society and is even now in use throughout the Tamil country, its meaning being specialised and applied to the village assembly while the latter, as is well known, denotes a collection or herd of cattle. Old Tamil literature abounds with numerous illustration of the comparatively more common use of the first word in ancient times, but as it is considered to be out of place here we refrain from quoting any. Thus, the Toda word *mand* must be held to stand for one or both of these terms; and when we know that a Toda village or hamlet comprises not only of huts for people to dwell in but also invariably of an enclosure or cattle-pen for the accommodation of their buffaloes, and when we consider the importance and sacredness attached by the Toda to his cattle, we have no hesitation in laying down the corrected form of expression as *mand* and not as "Mart." It is the preeminence attached to his pastoral life that has led the matter-of-fact Toda to christen his picturesque home by the happy term, *mand*,—a term which is so full of meaning and significance and which serves as a not unworthy index to fathom the deeper characteristic of the race. As a curious and striking similarity we may point out here how the early Aryans also in their pastoral stage of development were careful enough to designate their patriarchal households by the no less pregnant expression of *gāthras* (Sans. lit=cattle pens) which term has wonderfully survived the ages and stands today as a potent factor in distinguishing the various branches of the Aryan race.

If the denomination of their village is happy, the situation of these villages and the sites on which they are built should be considered happier still. Before one knows their secrets of site selection it will be difficult to guess rightly whether one can expect a Toda Mand in any locality. The writer has had singular experience of frequenting a particular side of Ootacamund for over six months without ever in the least suspecting the existence of a mand in the neighbourhood, until one day, by chance, he stumbled upon it. His surprise was the greater when he found that it stood on a most welcome spot. For the Todas always build their hamlets in beautiful places and romantic regions. The severity of the monsoon has taught them to prefer the leeward slopes of the hills to the windward

and this natural protection from wind and weather affords an excellent condition for the growth of luxuriant vegetation which generally forms a romantic back-ground to set off the simple dwellings of this simple folk. A well-laid-out lawn in front, covered with the soft greensward, with enough of opening to admit the glowing, friendly rays of the glorious sunshine, serves the purpose of natural drawing-room for the happy inmates to sit and bask and sing together. Close by, a happy valley covered with rich pasture affords food for their herds while a babbling brook of crystal water that runs not very far from the locality completes the picture. A little removed from the group of dwellings, on a raised ground and in the midst of dense foliage scrupulously clean and neat in its surroundings, stands in its isolated splendour and religious veneration the temple of the hamlet—which is as well the dairy and the residence of the priest—the *mands* are thus situated, with rare exceptions, in well-selected picturesque spots where woodland, streamlet and lawn combine to render the scene romantic and attractive. To add to the beauty, the Sun with his golden rays gilds the whole landscape; and over all the air, a solemn stillness reigns. The *shola* that surrounds the *mand* is sometimes so thick as to completely hide it from public view; and the Toda himself, for fear of the witchcraft of the Kurumbas, would prefer to dwell in comparative seclusion. Though it generally becomes therefore, somewhat difficult to discover a Toda *mand*, yet in most cases the natural beauty of a locality and the condition of surrounding hills would serve as not very erring guides to hit upon it with tolerable certainty.

The interesting question whether the Toda is, in this selection of locality, guided by any innate sense of the picturesque and beautiful in nature has been raised by several writers and, so far as we know, mostly answered in the negative. It has been said by some that whatever his appreciation of the beauties of nature, he has never been, as yet known to express his feelings of appreciation or point them out in any manner whatsoever. One writer disqualifies him, on phrenological grounds, for any kind of intelligent discerning of the beautiful. So his fondness for the attractive and lovely in nature has been ascribed to a chapter of accidents. But it is quite apparent that instinct or something in the Toda drives him often to some selected spots which the civilised and cultivated amongst us would term as beautiful, picturesque and romantic. True he cannot give expression to these feelings. But the same innate something, born along with him, also makes him abhor and detest what is objectionable, ugly and ill to look at. The same quality is found to exist also among "civilised" races who have raised themselves far above the level of the savage. The difference between the two

would seem to be only in the ability or inability to give expression to thoughts and feelings that lovely scenes suggest in the human mind. The difficulty is therefore one of speech, or language; and when we know that the relation of a savage to a civilised being in the matter of language is exactly like that of a child to an adult, what difficulty is there in ascribing to the simple Toda the same feelings and instincts common to humanity which strike similar chords and produce similar notes at the variegated appearances of Nature? Again if we analyse the promptings in the Toda mind that draw him irresistibly towards the sublime and the beautiful we will at the bottom, perceive, that considerations of usefulness have been a prominent factor in leading him to gather round his abode, the crystal stream, the green valley, the bright sun in nature, dense foliage and making him dwell in a sweet smelling arboreal freshness. It is *utility* therefore that awakens his instinct of love for the beautiful and not mere idle fancy or blind chance. We know even among civilised nations utility forms even to day the basis for aesthetics, and there are still schools of art with a large following which favour the utilitarian theory of beauty. Taking these into consideration, it will be only just to give the Toda what he deserves, and we need not grudge to find in him the same feelings and emotion of sensibility, though in a somewhat ruder and lesser degree, which beauties in nature evoke in all mankind.

M. JIVARATNAM.

(To be continued)

The Problem of life is rightly to adjust the prose to the poetry; the sordid to the spiritual; the common and selfish to the high and beneficent, forgetting not that these last are incomparably the most precious.

George R. Peck.

Material well-being, indispensable though it is, can never be anything but the foundation of true national greatness and happiness. If we build nothing upon this foundation, then our national life will be as meaningless and empty as a house where only the foundation has been laid.

Theodore Roosevelt.

THE MONETARY SYSTEM OF SOUTH INDIA.

BY Messrs. T. M. RANGACHARI AND T. DESIKACHARI.

To trace the growth and development of the Monetary System in South India we have to go back to the days of the Pandyas and the Cholas. Their coinage was mainly in copper and silver. Flat thin rectangular pieces in silver have been found both in Tinnevely and Madura, bearing the impression of Buddhistic devices "punched" on them with a seal or seals. The appearance on their reverse of a symbol which forms the characteristic feature of the rectangular copper coins of Madura and Tinnevely points to the obvious inference that the coinage in both the metals is attributable to the same power, though the punchmarked silver coins must be assigned to an earlier age than that of the die-struck copper coins.

Similar coins in silver have been found in all parts of India. "They have been discovered among the ashes of the men who constructed the primitive tombs known as kulis (or kistaevens) of the south and unearthed from the ruins of buried cities in excavating the head waters of the Ganges Canal. In all parts, from the Sundarbans of the Ganges to the frontiers of Afghanistan they turn up from time to time." And more recently they have been reported to be among the finds of the excavations in the ruined city of Anuradhapura in Ceylon,

From their occurrence over such a wide area and in such great number one might suppose that there was some uniform standard or unit of currency adopted everywhere in India. In the imperfect state of our knowledge of the ancient Indian Monetary System no definite statement can be made about what exactly led to this apparent uniformity in the size and the devices of these coins. We can do no more than indicate the nature of the speculation on the subject leaving further research to throw more light on so obscure a topic.

The suggestion has often been put forward that the silver coins were the *purna* (ancient-eldling) which formed the silver representative of the primitive seminal exponent of value named the *kalanju* approximately equal to 45 or 50 grains. There is no doubt a certain relation between the weights and measures and the money of a country and the suggestion "that the monetary system of S. India is of indigenous origin based on rude seminal and testaceous exponents of value, which have been exchanged for definite metallic counters," has much to recommend it, but having regard to the varying weights of these silver pieces, it cannot be asserted beyond a doubt, that they represented the silver *kalanju*.

Another theory proceeds on the hypothesis that the Dravidians borrowed the Phoenecian unit of the Drachma weighing 57 grains, which tallies with the weight of the punchmarked specimens obtained in northern India. For many centuries before the Christian era it is certain that Dravidian merchants had developed such a degree of maritime and commercial enterprise as to tempt them to undertake voyages across the seas to distant countries, and it is believed by some scholars that it was they, who, becoming acquainted with an alphabetic writing derived from the Preseneti-Accadians north of the Euphrates valley, brought the script to India, being thus the first to introduce the art of writing into India. Such an adventurous people were not slow to introduce into their country, a metrical standard with which they became acquainted in their foreign transactions. "As the Phoenecians had penetrated everywhere establishing with their accustomed enterprise their factories on almost every coast they soon discovered the metallic wealth of the land and began to work for the first time the veins of silver which had lain for ages unsuspected in the mountains." The silver plates from Tarshish were imported into India by the Phoenecians to buy Indian gold and in such transactions they must have adopted their own unit of the Drachma. It were not strange then that copying the example, the Tamils cut the silver sheets into small pieces, weighing approximately as much as the Phoenecian unit and had the same passed as measures of value easily resolvable into a given quantity of gold. In course of time the silver pieces would come to be stamped with some authoritative mark or marks and with the change of the ruling power or the reception of a prince into the donations of another sovereign or through other causes, various seals would be imprinted on the same piece, in some instances one seal being superimposed over the other. This origin of the punchmarked silver coins at once explains the uniformity in size and the occurrence over such a wide area as from the Himalayas to Cape Comorin of the silver coins in question. They are supposed to have been the *Karshas* current at the time of Buddha, and the period of their currency synchronises with the palmy days of the Phoenecian trade, six or seven centuries before the Christian era.

In a communication to the Royal Asiatic Society by Captain T. B. Jervis of the Engineer Corps in 1835 that talented Engineer essays to establish a relation between the *Massu* or *Masha* which is the basis of the *tola* and *seer* with the weight of a pound as deduced from a primitive universal standard, viz. a pendulum vibrating seconds, one half of which roughly is the primitive cubit. "This pendulum cubed, and multiplied "into the weight of a cubic inch of distilled water each, C. inch weighing 252.984 grains Troy.

Divided into 48 or 28 parts furnishes an explanation of all the weights of whatever kind whether money or gross weight throughout the world in all ages." By a manipulation of the figures which it is needless here to reproduce, it is demonstrated that ancient *Hun* or *Pon*, and a tenth of it the *fanam* were both multiples or sub-multiples of the *Massa* of 15 and odd grains each *Hun* being also half of the *Drachma* of 109 grains.

Neither the weights of the punch marked silver coins, nor those of the silver pieces of the period of the Chola ascendancy furnish any clue as to the correctness of any of these theories. The coins of Raja Raja weigh 90 grains : those of Uttama Chola 85 grains and those of Kulothunga 70 grains.

We possess in the South Indian Inscriptions a fairly accurate record of the weights and measures current in the period after the 9th century a. d. during which the Cholas suddenly rose into prominence and were for a time supreme in Southern India.

An inscription from Mammalapuram (the seven pagodas) of the illustrious Ko Raja raja Raja Kesari Varman, relating to a contract for the new division of their lands by the citizens of the town provides as follows:—

‘ Among those who are without land and are over the age of sixteen—from those who are engaged in trade half a Karanju of gold (pon), from those who work for hire one eighth of a pon and for each turn as ploughmen (? three-eighths of a (pon) shall be taken at the end of the year. From those who do not submit to this contract further twenty five Karanjus of gold shall be taken besides a fine. In an inscription of the Virupaksheswara Temple at Vembatu near Velur in the North Arcot District the value of property is calculated throughout in Kula pramanas or Kulas of gold (pon) and in *panas* and it is recorded that 242 Kula pramanas of gold and $411\frac{1}{6}$ *panas* are equal to 36 Kovais of gold and $5.1\frac{1}{8}$ *panas*.

In the Kauchipuram inscriptions of Madirai Konda Ko-Parakesarivarman, we find the penalty for a person not carrying out a charitable obligation was the payment of “one *manjadi* of gold daily to the king who is then ruling” or “one eighth of a pon daily paid in Court” one “Kunri of gold daily in Court.” In another inscription of the 3rd year of Ko Raja kesarivarman from the same place it is recorded that the villagers of Manalur pledged themselves to furnish oil for a lamp from the interest of a sum of money received from the Royal Treasury said to be “eighteen Karanjus ten Manjadis and one Kunri of gold.”

In the Raja Raja inscriptions of Tanjore the weight of the jewels presented to the Temple is expressed in Karanju *manjapi* and Kunri according to standard weights made of stone and pre-

served in the shrine of the god Adavattan, also called Dakshina Meru Vitankar. Silver seems to have been also weighed in Kalanjus and Manjadi and rated just in the same way as gold and the precious stones and pearls. Copper seems to have been weighed *palas*, a copper water pot (*kuta*) being recorded as weighing three thousand eighty three *palas*.

From other inscriptions we find that the gold *kasu* was half a *maclurantaka madaï*, that on *akkam* was $1/12$ of a *kasu*.

The purchasing power of a *Kasu* is found to be 2 *kalams* of paddy, or 3 sheep or 1200 plantains or $7/20$ *Kalanju* of gold.

Besides the *maddai*, the *Kasu*, the *Kivai* and the *akkam* reference is found to another term, signifying token or a weight, if not a coin, as in the instance of a payment of so many *Kanam* a day into court as a fine.

Whether there was any definite ratio between the value of gold and silver, or whether the value of gold fluctuated with that of any other commodity and was determined in silver are matters upon which it would be rash to hazard even a conjecture.

The only Pandyan gold coin known to us is a tiny piece ascribable to "Sundara Pandya" but it is impossible to locate the age of the monarch who issued the coin. The period of Chola ascendancy has examples of the coins of Raja Raja Chola in gold, and gold coins of more than one denomination in the Chola Chalukyan period.

Side by side with coins or tokens is the precious metals, the Pandyans possessed a currency in copper, which comprised die struck coins unlike the punchmarked silver adverted to already. They resolve themselves into two varieties, rectangular coins which bear Buddhist devices and a later variety of coins which are round and bear Vishnuvite or Sivite emblems.

The former or the Buddhist coins occur at least in five denominations, the smallest weighing 30 grains while the heaviest coins weigh 144 grains, the intermediate weights are 40, 60 and 86 grains.

Writing about the economic conditions in Buddhist India Professor Rhys Davids makes the following observations which are instructive in the investigation of this copper coinage. "The older system of traffic by *Marter* had entirely passed away never to return. The later system of a currency of standard and token coins issued and regulated by Government authority had not yet arisen. Transactions were carried on, values estimated, and bargains struck in terms of the *Kahopana*, a square copper coin weighing about 146 grs, and guaranteed as to weight and fineness by punchmarks

by private individuals. Whether these punchmarks are tokens of merchants or of guilds or simply of the bullion dealer is not certain". These observations are of interest, relating as they do to the coin occurring in N. India and based on the examination of the Buddhist records unconnected with the Tamils who by the geographical position of their country had for over twenty centuries maintained their political independence in the southernmost portion of the Peninsula. It is remarkable that as in the silver punchmarked coins, the size, weight, and devices resemble very much those of the coins occurring in portions of India remote from the Tamil Kingdom and having nothing in common except perhaps the religion of Buddha.

With the change in the shape of the old variety and the introduction of the symbols of a different faith the practice of issuing "Kahapanas" of 144 grains was discontinued. The Monetary System seems to have been remodelled, and henceforth no silver coins were probably issued and coins in copper of various denominations judging by the weights of specimens now available were put in circulation. The average weights of the various sizes are 58, 30, 14 and $7\frac{1}{2}$ grains.

The change from the square coinage of the Buddhist period to the later round coinage with Vishnavite and Sivite emblems and the adoption of an apparently different standard of weight must have been brought about by causes that cannot solely be looked for in the revival of the Puranic faith in India. In the early centuries of the Christian era, there was a large influx of foreign merchants and a considerable quantity of Roman aurei and dinari must have been imported by them into India for purpose of merchandise. Small copper coins were also locally minted by a colony or colonies of foreigners and it is not improbable that the change in the shape and weight of the coins of the Tamil Kings had some sort of connection with their intercourse with Rome.

Of the copper coins of the period of the Chola ascendancy the most numerous are the copper kashas of Raja Raja which occur in three varieties, the largest of them weighing 90 grains. The coins of the Chola Chalukyan period present yet a further change in the weights of the largest specimens which on an average weigh 74 grs.

It will be evident from an examination of the weights of the various copper coins found in S. India that the task of arriving at a uniform standard for them is by no means a safe or easy one. Various factors are calculated to introduce confusion in any speculation bearing on the matter, not the least of which are the discrepancies in the weights of the coins of the several denominations.

viewed from the standpoint of any of the various theories put forward to explain and fix the primitive unit of currency. The mention of a *Kusu*, a *panam* or a *Pon* in Tamil literature and inscriptions is of little import as connoting the idea of any definite value as the use of words of similar significance viz, the *purana* and *swarana* and *hyranya* in ancient Sanskrit and Pali literature, with reference to the coins and tokens in the precious metals.

SAIVA SIDDHANTA MOVEMENT.

We gladly publish the following extract from a letter received from a valued contributor.

"I am entirely at one with you in desiring that the Siddhanta Shastras should all be translated into English, and further desire that an exposition of the Siddhanta and much of the Siddhanta literature should be given to the English-knowing people not one beyond the seas but in India and Ceylon also. So that it may make headway in minds already prepared for it by the Kevala Advaita Vedanta.

You will be glad to know that I am engaged in writing a paper entitled some thoughts on Thayumanavar trying to bring out the Siddhanta as he taught and when the paper is completed, Thayumanavar will be portrayed as the latest exponent of Siddhanta, preaching the quintessence of Vedanta. I am delivering it as lectures before the Vivekananda Society in a series.

The erroneous impression that is in the minds of many that the Siddhantists are ritualists alone, favouring caste barriers etc must be removed without delay and the nobility and the universality of the Siddhanta should be proclaimed, and with this object I am writing another paper entitled Religion and Society, endeavouring at the same time to show to our begottd Siddhantists that certain laws and customs must change with time while the object is not lost sight of. Take, for instance, the custom that Shastras should be read by those only who received *Diksha*. It is indeed a good principle that has been enforced from ancient times when every child when he attained the discretionary age received his *Diksha* but now the *Diksha* a boy receives at that age is, A, B, C, and in the majority of cases people do not receive their *Diksha*. The educated lot imbued with Western ideas begin, with the missionaries, their attack on the Puranas as if they were our Shastras proper and to such if you only tell that they cannot learn Shastras without *Diksha*, they lose that opportunity of being converted to our Faith.

If, on the contrary, you put into their hands the *Sivagnanabotham* and teach them, just as you would any book on science or Logic, they will see the unassailable position of the Siddhanta and feel their mistake. If at this stage it is said to them that all book-knowledge is useless and for proper *Satana* the daily *dyana* which is embodied in the *Sandyavandana* is essential and that it should be received at the hands of a recognised Guru who traces his spiritual lineage from the Lord Himself, the great Preceptor and through that channel of lineage flows his grace to mankind. He sees all that and runs in search of a Guru. Don't you think that such a conversion is possible and we should aim at it by giving up some of our conservative ideas. There are several momentous questions affecting our Religion and race that engage my thoughts often, but alas my circumstances are against me. Look again what our conservatism has brought on us. Where are the 28 Agamas now? How many are still extant, who knows? The priestcraft is such a formidable enemy of Religion that it preserves the *Karmakanda* and allows the *Gnanakanta* to rot in the minds of priests and in the *ola* books. Cannot endeavour be made to bring them to light. Will no light enter into the matams.

You will be glad to know the work we are doing in the Vivekananta Society. There is growing a library on Religious and Philosophic literature. We have weekly classes on *Sivagnanabotham* and if you will only picture to yourself a Hall with four tables arranged lengthwise in a row in the middle, around which not less than 15 souls are seated every Thursday evening with their notebooks and pencil in hand, looking earnestly towards the Chairman, whom you might have heard of, Mr. R. C. Kailasa Pillai Mudaliar, for instructions on *Sivagnanabotham*. Don't you think that this is the sort of teaching suited to the present age and can you mention to me a place anywhere in India (nowhere else in Ceylon I know) where such systematic study is conducted. This is only a part of our work. My earnest desire is that all the Agamas should be collected and deposited in this Library, to be edited and published as facilities present themselves. It is indeed a huge task and still it must be done if our religion is to be taught to our people.

I am afraid I have made this letter too long. I was interested in the Siddhanta Conference you had at Chidambaram last year. What practical good came out of it I long to know. I was expecting full report of the Proceedings in the *Siddhanta Deepika* but was disappointed.

A MATALAYA FOR ST. THAYUMANAVAR.

It will gladden the hearts of all our readers to know that a Matalaya is to be built at once in the sacred city of Trichinopoly for our beloved Saint. Who has not heard his name and the lovely and majestic strains of his song and hearing them, has not risen purer and loftier in mind? He has endeared himself to one and all by his simple life and high aspirations. And it is a sign of the spiritual awakening of the people that they are trying to show proper honour to the great ones of our ancients, so that the object of the memorial must commend itself to all our people, and it must be gratifying also to them that the memorial is associated with the name of our learned leader, Mr. J. M. Nallasami Pillai. We entreat one and all to associate himself in body and in spirit with this memorial by contributing their mite. All communications should be addressed to the Honorary Secretary Mr. T. P. Ramalingam Pillai Kurjitapadam Book Depot, Teppakulam. We publish below a brief report of the proceedings connected with the laying-in-foundation ceremony.

It may be said with truth that no other writings are so well known and so widely read by all classes of people in the Tamil Country than the Sacred Hymns of saint Thayumanavar. And except a small shrine near Ramnad no other shrines exist to commemorate his name. Trichinopoly is well known to be his birth place, as also the place where he attained his Gnanam and it occurred to a few that no time should be lost to perpetuate his memory in his own birth place. A piece of ground has been acquired in the inner square of the Rock Fort Temple adjoining the splendid Hall of the Saiva Sidhantha Sabha which is nearing completion and Mr. J. M. Nallasami Pillai, District Munsiff of Cuddalore performed the ceremony of laying-in-foundation this day (Sep 15) at 12 A.M. amidst a large concourse of people. After the singing of the sacred Devara hymns and the performance of Puja, the foundation stone was laid. In declaring it well and truly laid, Mr. Nallasami Pillai said that it was the merit of St. Thayumanavar that he was the first to make known boldly the universal and eclectic character of the Saiva Sidhantha Religion and Philosophy and preached the gospel of the Vedantha Sidhantha Samarasa and Sanmargha and so appealed to all classes and creeds that today his writings are read by all and loved by all. His was a noble life; amidst the temptation of pomp and power, he preserved his saintly life; and for the last 400 years or so, he has exercised greater influence on the Tamil people than any other great poet. It is fitting therefore that the people of Trichinopoly should be the first to

commemorate his name. He praised the earnest efforts of a band of young men who have undertaken the task ably seconded by M. R. Ry. Ramasami Chettiar, the talented Trustee of Thiruvanaikaval and the soul of every good movement in Trichinopoly. Mr. Nallasami Pillai concluded with an earnest appeal to those present to help to complete the building as soon as possible. At the close of the proceedings a group photo was also taken.

The following address was read on the occasion as well as the memorial verse.

சிவமயம்.

திருச்சிற்றம்பலம்.

ஒங்கொளியாயருண் ஞானமூர்த்தியாகி உலகமெல்லாம் அளித்தருளும் உமை

யம்மை காண மணிமன்றுள் ஆனத்தத்தாண்டவம் புரியும் ஸ்ரீ குஞ்சிதபா

தப் பெருமானின் திவ்ய பிரசாதம் பூண்டு சிறப்பும் செல்வமும்

வாய்த்த கணம் பொருத்திய

ஸ்ரீமாந் டிஸ்ட்ரிக்ட் முன்சீப் ஜே. எம். நல்லசாமி

பிள்ளையவர்கள் பி. ஏ. பி. எல்.

திவ்ய சமுகத்திற்கு

திரிசிரபுரம் ஸ்ரீதாயுமான சுவாமிகட்கு பக்தஜன சபையார் தெரிவித்துக் கொள்ளும் விஞ்ஞாபனம் அன்பார்த்த ஐய,

நின்மல நிஷ்டாநுபூதிச் செல்வராகிய ஸ்ரீதாயுமான சுவாமிகளைப் புத்திரராக அடைவதற்கு அவர்களது தந்தைபார் வரப்பிரசாதம் பெற்றதும் அவ்வரப்பிரசாதத்தினால் சுவாமிகன் ஜெனனமானதும் பிறகு மெளன குரு சுவாமிகளிடத்தில் உபதேசம் பெற்றுக்கொண்டதும் லௌகீக பாவனையாக இல்லற ஞானியாய் வாசஞ்செய்ததும், சகல மதஸ்தராலும் அங்கீகரிக்கப்பட்ட “அங்கிக்ஞாதபடி என்ற பாசரம் முதலாயுள்ள அதி அற்புதச்சின்மய மதுரமான செந்தமிழ்ப்பாடல்களில் சின்மயானந்தகுரு, மெளனகுரு, எடுத்ததேகம் என்பனவையினால் துதிபெற்றதும் இத்திரிசிரபுரமாதலாலும், தமிழ் தூற் பயிற்சி செய்வாரும், செய்து கைவந்தோரும் இச்சுவாமிகள் திருநாமம் கேட்கும்போதே சற்குரு விசுவாசம் பாராட்டி மகிழ்தலாலும், இந்தக் க்ஷேத்ரத்தில் ஒரு திருமடாலயம் அமைத்து அவர்களது திரு உருவம் அகில் ஸ்தாபித்த பூஜித்து வருஷந்தோறும் குருபூஜை முதலியன செய்யவேண்டியது இன்றியமையாச் சிறப்புடைத்து என்பதைப்பல நண்பர்களும் வற்புறுத்தியவாறு ஷே திருமடந்

தைப் பிரகாசப்படுத்துவதற்கு வேண்டியவெல்லாம் செய்ய, பாரபவ வருஷத்தில் ஷே. சுவாமியனின் திருக்கூத்தரினமான தை-ம் 24-ம் தேதி புதன் மீழ்மை விசாக நகூத்தர் கூடிய சுபதினமாகிய 6-2-07-ல் இச்சபை ஸ்தாபிக்கப்பெற்றது.

நினைத்தவண்ணமே, சுவாமி எழுந்தருளி கரும்படியான உள் வீதியில் இந்த இடம் கிடைத்தது. அதை வாங்குவதற்கு அன்பர்கூடும் நிரவியம் சேகரம்செய்த வாங்குகோம் என்றால் அதற்குள் கைமாறிப் போய்விடும்போல் இருந்ததினால் காட்டுக்கோட்டை கைத்தாரிடம் வட்டிக்கு வாங்கி பின்பவக வருஷத்தில் ஸ்ரீ சுந்தரமூர்த்தி சுவாமிகள் திருக்கூத்தரினமான ஆடி-ம் சுவாமி நகூத்தர் கூடிய சுபதினமாகிய 19-7-07-ல் ஷே. சிலத்தை நூ 175-க்கு சாசனம் வாங்கப்பெற்றது. இத்திரிசிரபுரியின் மீதுயர்ந்து சிவபரஞ்சடராய் வினங்கும் ஸ்ரீ மாதாகுருதேசுவரனைத் தேசத்தார்கள் அவருடைய திருவருள் பெற்று வைதிக சைவசித்தாந்த சமரச்சிவஞானச் செல்வராய் வினங்கிப் தாயுமான முனிபாய் நினைந்து அன்றார் வைப்பும் ஆங்கே உனதென்று மயங்குகின்ற அம் மயக்கத்தை நீக்கவும் ஷே. சுவாமிகள் பரிபூரணமான சாலிவாகன சகாப்தம் 1584-க்கு சுபசிகுது வருஷம் முதல் நானதுவரை இத்தலத்தில் அவர் மெய்யால் ஒரு மடம் இவ்வாதருறைவை நிவர்த்திக்கவும் ஷே. சிலத்தில் ஓர் மடாலயம் அமைக்க இவ்வருஷம் ஆவணி மாசத்தில் ஸ்ரீ கடராஜப்பெருமானின் அபிஷேகதினமான சக்கைக்ஷம் சதுர்த்தியாகிய 22-8-07-ல் மனை முகூர்த்தம் செய்யப்பெற்றது.

சிலத்தில் கட்டிடம் அமையப்பெற அஸ்திவாரம் ஸ்தாபிக்க சாதகமாகிய பல பெரிய சமயங்களுக்கும் தன்னுடன்கிச் சாத்தியமாகிய தானொன்றே ஒன்றினுமடங்காததாயி. சத்தாந்தவைத சைவசித்தாந்தம் பிரகாசிக்கவேண்டிய ஏதக்கனாகிய சாத்திரப்பயிற்சி ஊட்டுவித்தல் சாத்திரங்களைத் தற்கால வெளிகேற் திற்கு தக்கபடி பிரசுரித்தல் முதலாகிய சக்கரமங்களில் தலையிட்டிருக்கிற தங்களுக்கு அடிபெங்கள் கொண்டகருத்தைத் தெரிவித்தால் சந்தானசாரிய சிவாமணியாகிய மஹபீர் சிவையாம் மெய்கண்டசிகம் உறுதியான காரியங்களை உப தேசத்தலினும் செய்துகாட்டுவது உளத்தில் பதிந்து ஊக்கத்தையுறவிக்கும் என்பதைத் திருவுணங்கொண்டி சிவஞானபோத பத்திய குந்தாமாகிய இறநிச் குந்தாத்தில் திருவாய் மலர்ந்தருளியதைக்கடைப்பிடித்து தாங்கள் ஸ்ரீமானிக்க வாசக சுவாமிகள் பொருட்டு எங்கும் பிறைந்த எருண்பமூர்த்தி ருதிரசர்வேச சூகி வெளிவந்த தினமான ஆவணி-ம் மூலநகூத்தமாகிய இச்சுபதினத்தில்

அஸ்திவாரக்கல் ஸ்தாபிக்கும் முகூர்த்தத்தை இனிது செய்வீர்களென்று ஸ்ரீ
சுந்தரகுந்தனாம்பான் சமேத ஸ்ரீ மாதரு பூதேஸ்வரகரசர் சிந்திக்குன்றோம்.

இங்ஙனம்,

சா. ராம. சித. இராமசாமிசெட்டிபார்,
கெளரவ அக்ரரசனாதிபதி

ஷி தாயுமான சுவாமிகள் பக்த
ஜனசபையார்கள் உத்திரவிற்படி,
தி. பெ. இராமலிங்கம்.

காரியதரிசி.

உ

சிவமயம்.

திருச்சிற்றம்பலம்.

ஸ்ரீ மாக் சா. ராம. சித. இராமசாமிசெட்டியாரவர்கள் முன்னிலையில்
ஸ்ரீ மாக் டிஸ்திரிக்ட் முனீப் ஜே. எம். கல்வசாமி பிள்ளை, பி. எ. பி. எல்.
அவர்களால் ஸ்ரீ தாயுமான சுவாமிகள் திருமடலாயக் கட்டிட அஸ்திவாரம்
ஸ்தாபிக்கப்பெற்றபொழுது ஷி சபையார்களிலொருவராகிய ம-71-11-ஸ்ரீ
தி. கு சோமசுந்தர உபாத்தியாயர் அவர்கள் கூறிய
அறுசீர்க்கழி நெடிலடி ஆசிரியவிருத்தம்.

நீர்பூத்த மணிமெனவிப் பெருமான்ற னடியவர்பா னீங்கா தோங்குஞ்
நீர்பூத்த சிவஞான போதமெனுந் தனிநூலைத் தெளிவி னாய்த்தே
சோர்பூத்த தவச்சோம சுந்தரநா யகக்குருவை நாளுரி போற்றிப்
பார்பூத்த வாங்கிலத்தின் மொழிபெயர்த்த விறல் மிகுத்த பண்பி னேனே.

இன்னபெருந் தகைவாய்ந்த கல்வசா மிப்பெயரா ரிணையில் சீர்காண்
மன்னனிகழ் பிலவங்க வச்சாத்தா வணிமதியின் மதியஞ் சூடு
முன்னவனெவ் வுயிர்தொறுநா முறுகின்றோ மெனத்தெரித்த மூல நாளி
லொன்னலகரத் தெறுங்கரத்தா லத்திவா ரச்சிலைபை யூன்றி னேனே.

எவ்விடத்தி லியாதுகா ரணம்பற்றி யிதுபுரிந்தா னென்றிற் பாளி
லெவ்விடத்து மெனக்குறிக ரிலையெனச்சொல் வளநிறைவா விதுமாந்தோங்குஞ்
கவ்வியிரு ரெபுரத்திற் சைவமறு கினிலெமது தாயு மான
திவ்வியநின் மலரிட்டா பரணந்திரு மடநாளுஞ் செழித்த மன்னே.

இங்ஙனம்,

ஸ்ரீ தாயுமானசுவாமிகள் பக்தஜன சபையார்.

THE
SIDDHANTA DEEPIKA
OR

The Light of Truth.

A Monthly Journal, devoted to Religion, Philosophy, Literature, Science, &c.,

Commenced on the Queen's Commemoration Day, 1897.

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No. 8

THE TODAS: THEIR ORIGIN AND AFFINITIES. V.

(Continued from page 219 of Volume VIII.)

The mands that are generally situated in such well-selected picturesque spots usually comprise five (5) buildings or huts, three of which are used as dwellings, one as a dairy or temple and the other for sheltering the calves at night. Besides there is also a *tuel* or a circular enclosure built of stones within which the buffaloes are kept at night. This enclosure is generally surrounded by a low wall of loose stones and is provided with an entrance guarded by powerful wooden stakes, so that the cattle may not stray away. The calf-house is a small thatched shed without any mark of stability and intended only to afford a temporary shelter from wind and weather to the young ones until they become strong enough to join their parents in the common *tuel*. Excepting these, the dwelling huts and the dairy are generally more solidly built, and their plan of construction is quite uniform throughout the Nilgiris, wherever the Todas have settled. With the solitary exception of the house of a Toda headman pointed out to the writer in what is called the Governor Shola, to the west of Ootacamund,—a house which bears all the marks of the higher civilisation of the advanced town-folk, superimposed upon the primitive notions of an ancient hill-tribe—with brickwalls, windows, doorways, frames and all, in right modern fashion, together with diminutive dimensions and dark chambers, all the huts of the Todas are of one pattern throughout

and are constructed of the same materials. In general appearance these dwelling huts resemble small hay-stakes in groups of three or four. An excellent miniature is kept in the Ethnological Section of the Madras Museum, and those who cannot see the original can form a no less accurate idea of a Toda hut from this specimen. Shortt, in his *Tribes on the Nilgheeries*, which is perhaps the earliest and the most accurate account of the Toda people, writes:—"These huts are dwellings forming a peculiar kind of oval pent-shaped construction, usually 10 feet high, 18 feet long, and 9 feet broad. The entrance or doorway into this building measures 32 inches in height and 18 in width and is not provided with any door or gate; but the entrance is closed by means of a solid slab or plank of wood from 4 to 6 inches thick, and of sufficient dimensions to entirely block up the entrance. This sliding door is inside the hut, and so arranged and fixed on two stout stakes buried in the earth and standing to the height of 2 1/2 to 3 feet, as to be easily moved to and fro. There are no other opening or outlets of any kind either for the escape of smoke or for the free ingress or egress of atmospheric air. The door itself is of such small dimensions, that to effect an entrance, one has to go down on all fours and even then much wriggling is necessary before an entrance can be effected. The houses are neat in appearance, and are built of bamboo closely laid together, fastened with rattan, and covered with thatch, which renders them water-tight. Each building has an end walling before and behind, composed of solid blocks of wood and the sides are covered in by the pent-roofing which slopes down to the ground. The front wall or planking contains the entrance or door-way. The inside of a hut is from 8 to 15 feet square and is sufficiently high in the middle to admit of a tall man moving about with comfort. On one side there is a raised platform or pial formed of clay, about 2 feet high and covered with sambré or buffaloe skins, or sometimes with a mat. This platform is used as a sleeping place. On the opposite side is a fireplace and a slight elevation on which the cooking utensils are placed. In this part of the building faggots of firewood are seen piled up from floor to roof and secured in their place by loops of rattan. Here

also the ricepounder or pestle is fixed. The mortar is formed by a hole dug in the ground 7 to 9 inches deep and rendered hard by constant use. The other household goods consist of 3 or 4 brass dishes or plates, several bamboo measures, and sometimes a hatchet. In one hut I found an old table knife, two empty beer bottles and a broken goglet. Each hut or dwelling is surrounded by an enclosure or wall formed of loose stones piled up 2 to 3 feet high and includes a space or yard measuring 13 by 10 feet."

The above description is fairly complete by itself and does not require much by way of supplement. Only the dimensions of the huts given therein would seem to be much larger than what are actually found to be the case now-a-days. It is rare to find at present any hut 18 feet long. It is in such capacious dwellings the Todas live and multiply, and not infrequently you can see a single hut providing accommodation for a whole family consisting of several members,—brothers, sisters, sons, daughters and a brood of children! It is no doubt a matter for wonder how so many persons manage to find room in such a limited area and escape suffocation withal. During the day time, except in foul weather or the monsoon season, the men, women and children do not confine themselves to their huts, but wander about freely in the open air. It is only during the nights the huts are packed to their utmost capacity, and the inmates must necessarily huddle themselves together without regard of age or sex. Originally the raised platforms inside the huts should have been meant for sleeping places; but when the family is fast multiplying and the inmates are growing in number, accommodation grows less and every available inch is turned to account. It is thus the housing question of the Toda is, every day, tending to become a most pressing problem; and elsewhere we point out how this difficulty along with several others of a more serious nature worked its way to seek remedy, for a complex sociological problem, in the relentless expedient of infanticide. Sometimes, even these small dwellings are divided by a solid partition in the middle into two smaller huts with separate openings for each, for the residence of two different families, and the second opening is more generally made in one of the sides of the hut.

It will be useful to consider here whether this peculiar system of house-building is original to the Toda or whether any influences have been at work in developing the system. The only people, who, if at all, could have exercised any kind of influence over the Toda in the matter of house-building are the Kotas and the Badagas. The dwellings of the former are so very unlike those of the Todas and so graceless and unsystematic as not to lead one to entertain even the least suspicion of any manner of influence. Besides, the Todas have always an eye for utility and will not copy or adopt anything alien unless convinced of its comparative superiority. The inferior structures of the Kotas would never have produced any impression upon them. Nor did the Badaga method of construction, which was in every way decidedly superior to the Todas, work any change in their primitive methods of house construction. It must also be remembered that the Todas were the earliest settlers on the hills and as such, had developed their methods long before the arrival of the other tribes. They had, therefore, not much to copy from the latter arrivals who, in their turn, began to make fresh alterations and improvements demanded by the new conditions of soil and climate, on the methods brought with them from their original homes. Excepting the single instance mentioned above,—which must more correctly be ascribed to the recent influence of modern settlers—the example of the Badagas does not seem to have produced any change in the Toda house-construction. It is therefore not unreasonable to suppose that each of these three people—the Todas, the Kotas and the Badagas—brought with them severally from their original homes, wherever those may be, their own peculiar independent systems of house-building which underwent development and modifications in their own lines according as the climate and surroundings of the adopted soil forced them. Thus the Todas would seem, at the beginning, to have brought with them a national system of constructing dwellings or huts, a system in which an ignorance of the art of making bricks or raising a durable wall with the help of natural or artificial stones, a partiality to give a rounded appearance to their dwellings, helplessness to tide over the difficulty of

providing suitable openings such as windows and doors and above all an utter want of artifice to provide themselves with high and roomy abodes, even in a place where there is no lack of space—all these characteristics would stand out most conspicuously and not unreasonably suggest one of their possibly having been once a race of cave-dwellers. Taking them to be of such a race or perhaps a little advanced in the art of providing shelter for themselves, it is easy to trace the further developments in their art soon after their settlement on the Nilgiris. The first and foremost thing that would have drawn their attention would be the severity of the cold. Whether originally they knew anything of the rudiments of the art of house-building or not, the climate of the regions they settled in, as well as the monsoon, would have driven them to the imperative necessity of seeking shelter or providing themselves with some kind of abode. It is again to obviate the difficulty of cold blasts that they seem to have taken care to leave no other opening except a doorway and that too so small as to render exit or entry an extremely uncomfortable operation. Finding their devices answer well their requirements, and the interior always warm and cosy they kept up to their method and the different systems of the subsequent settlers failed to produce any effect upon them. The difficulty the Todas generally experience in repairing or building huts and their commonly indolent nature are also forces to be reckoned with. It is therefore not wrong to hold that the Toda method of constructing dwellings is peculiarly their own and is the natural outcome of the influence of environment upon a simple folk in a low stage of civilisation, who were not advanced even so far as to know the use of metals. That they have not borrowed in the art of house building, anything from other people with whom they came in contact is also sufficiently clear.

The dairy or temple of the village is, in all respects, a building similar to the dwelling huts, composed of the same materials, but perhaps a little larger in dimensions and situated a little removed from them. It usually contains two compartments, separated by a centre planking, the outer one of which is the dwelling place of the *palal* (dairy man) who is also the priest of the temple. The

inner apartment is the real dairy or temple and contains the ghee, milk and curds that are daily produced. These are kept in separate vessels generally made of big bamboo tubes. It is there also the bells, the sacred objects of the Todas are hung up on the side of the hut. There is a halo of sacredness pervading about the dairy in the mind of the Toda. The place itself on which it stands is held to be consecrated ground, and strangers are never permitted to approach it for fear of incurring the displeasure of the deity presiding therein. Females are strictly excluded from it, and the only persons who are free to go near it are the boys and youths of the family. The person of the *palal* is inviolable and he is prohibited from having anything to do with the other Todas or even strangers. Even speech is not permitted to him. The milk pails within the dairy are also sacred articles; but the bells are the most sacred of all, which are attached to the necks of certain chosen buffaloes once a year and worshipped. But as the ceremonies connected with the initiation of the *palal kavatal*, and the worship of the bells will be fully described later on, we have only to speak here of the construction of the dairy. There is no raised platform inside, the ground being level, and a fire place at one end is perhaps required for the dairy operations. There is also an outer protecting wall round the building, and the environs are kept scrupulously clean. Sometimes, one or two plants loaded with sweet-smelling flowers fill the air with fine fragrance and add to the veneration and sacredness of the temple and the locality on which it stands.

Mention has already been made of the stone enclosures or cattlepens situated near the dwelling houses in a mand. These are generally of such dimensions as to hold completely the herd belonging to a hamlet. A hollow is scooped out of the earth somewhat in the form of a large circle and the extremities are lined with loose stones and boulders so as to form a sufficiently high barricade into which the herd is driven in and the entrance blocked by powerful wooden beams. The whole night they are kept within and as soon as it is morning they are let out and taken to graze.

M. JIVARATNAM.

(To be continued)

Hail to thee, parent of the mind !
Thou Bani's sacred power, hail !
Whatever in me is refined,
What noble motives fill my sail,
A deathless spring whence bliss doth flow,
Unto thy bounty all I owe.

Thou, moulder of my inner frame !
Wert never thou a structure cold
Of lifeless clay so reared. I claim
Thou art in truth a being souled,
A being of unbounded might,
Destined the darksome maze to light.

Thy turrets high as learning rise,
And chide the changing summer sky ;
The bending cowerd they despise
Stern emblems they of liberty ;
Higher and higher they bid me climb
And scorn the world of sin and crime.

Thy mighty spirit lives in thee
And gives thy front its dignity,
That silent lessons taught by thee
Seem solemn mandates of the high,
When thoughts all hushed, the open mind
Reposes to thy power resigned.

When, like the wand'ring summer cloud,—
In learning's vast and pathless vale,
At random I enchanted roved,
And listened to the passing gale
That lisped romances undefined,
Thou wert the pilot of my mind.

MY SCHOOL.

The lovely nymph, sweet Poetry
Of thought's bright rainbow born,
Her sprightly face I knew through thee,
Nor ever more have felt forlorn;
She oft did meet me in that vale
And soothe me with her charming tale.

Her dwelling is the golden bower
The gilded clouds of evening make ;
Her voice is in the vernal shower
That bids the drowsy greenwood wake ;
On lightning's wings through storm and rain
She flashes to her fairy reign.

E'er since I knew, her life has been
A journey in the fairy land :
The darkest storms though biting keen,
Have still sung hope at her command,
In wild yet solemn harmony,
Nor howled me into misery.

One other gift I owe to thee,
O blessed nurse of infant soul,
And nor didst thou that gavest me
The fount whence soft delight doth roll,
Forget the Censor's grave control,
Lest honeyed rills should drown my soul.

Still, like the dawn whose golden light
Enlivens the benighted East,
Shine on a world of souls, their night
Dispel and give them heavenly feast,
That they more near to Him may grow
From whom did once their being flow.

“ Poetic Child ”

WHAT SHALL WE EAT?*

*By C. B. Rama Rao, M. D., Assistant Professor in
Madras Medical College.*

Foods consist of four Proximate principles: Proteids, Carbohydrates, Fats and Inorganic Salts, and water.

The Fats can be derived either from the animal or the vegetable kingdom, but the Carbohydrates and organic Salts are derivable almost entirely from the vegetable kingdom. This latter fact was brought home to our minds, when sailors, in the early part of the last century, died in large numbers of Scurvy, a disease produced by a want in the system of organic Salts, such as the citrates, the tartrates and the malates, which are derived from fresh vegetables and are necessary to enable the organism to carry on those incessant changes essential to life, and collectively termed metabolism. It is obvious, therefore, that a man subsisting on vegetable food alone can derive from it all the nourishment he needs, whereas a man living on flesh foods alone cannot maintain his body for any length of time without resorting to vegetable food.

Is Man a Carnivorous Animal?

From the study of the teeth and the stomach of man, attempts have been made to prove that he was destined to live on mixed food consisting of animal and vegetable substances. But more careful scrutiny shows that the type of teeth and organs in man is the same as that of the vegetarian anthropoid apes and monkeys, which in the scale of complexity of structure, come nearest to man.

The Hindu's Definition of "Vegetarianism."

If I were asked to define Vegetarianism, I would say that it is a method of living which deprecates the killing of animals.

We, in India, go even farther. Our remote ancestors were flesh-eaters, but as religion and spirituality developed, they recognised that flesh food was uncongenial and degrading. The upper classes in the North gave up flesh, but not fish. Those in the south, who number hundreds of thousands, eschew flesh, fish, and even

* Notes from a lecture delivered at Dublin in June last, under the auspices of the Irish Vegetarian Society.

eggs, although they use milk and its products, such as butter, butter-milk, cream &c.

*Settling the Question of Cruelty Done to Bulls, Cows
and Calves by the Users of Milk.*

The moral responsibility felt by the users of milk towards the animal that gives it is shown by the special care and attention which the cow and the calf receive in the humblest Hindu dwellings. They are cleaned, fed and otherwise looked after better than the pet race-horse in the stable of an aristocrat.

Are Animal Products Necessary for Man?

It is altogether another question whether these by-products are absolutely necessary. Both physiology and the experience of India prove that they are not. The peasant and the cultivator, though not prohibited by religion from using animal food, yet, as a matter of fact, in ninety-nine cases out of every hundred, live on vegetarian food almost from year's end to year's end. Firstly, they are not partial to animal food, and, secondly, they cannot afford it, as it is much more costly to buy flesh than to buy flour or grain. These cultivators are too poor to buy milk and butter. It is a luxury reserved for festive occasions. Cheap vegetable oils, such as the Gingili oil and Cocconut oil, supply them with fat.

The Natural Physiological Balance of Food Elements.

Just as Nature supplies the vital element of oxygen in a dilute condition in the atmosphere, so we find the proteid of food diluted with a varying but large proportion of starch in the numerous cereals or grains.

Does Vegetarian Diet support the Mental Powers?

It cannot be contended that animal food does not make men more intelligent than does a vegetable diet, for the Brahmins of South India, who do not even use eggs, have shown themselves not a poor match for the Europeans.

Cambridge University records that in spite of great religious, social and pecuniary disadvantages, a number of strict vegetarians from India have acquitted themselves creditably, while several have become Senior Wranglers.

I have witnessed a Pandit go through the performance of seven simultaneous mental acts and, there are other and even more startling kinds of mental processes, degrees of concentration and clearness of mental activity which can be shown by scores of Indian scholars who do not know a word of any European language. This is an example of intellect reared on vegetarian fare. I wish I were competent to show you at least a glimpse of the thoughts, reasonings and deductions in the region of philosophy, in which English and German thinkers, like Monier Williams and Sir Edwin Arnold, say Indians excel. Those who are spiritually inclined will find abundant food for reflection and assimilation in the Sacred Books of the East, expounding the Unitarian Philosophy of Sankara, or the Dualism of Kaminga—both of which are vegetarian.

Vegetarian Diet and Physical Powers.

It may be said that Vegetarian food, though sufficient and efficient for intellectual purposes, is not equal to developing the muscle. This doubt where it shall exist, is easily expelled by watching the phenomenal strength of elephants, who can, by their trunks uproot trees which require dozens of men to lift. What animal can lift the weights carried by the grass-eating camel? What carnivorous animal can excel in swiftness or elegance, the lightning-like flashes of the stag? Thinking of men themselves, are not most farmers, at least in India vegetarians? Does not the Brahmin youth in school games and athletic sports often take the first or second place in a crowd of mixed competitors? Has not the Madras U. C. Cricket team, chiefly composed of Hindoos, given a beating several times to the English team in their own national game? I could go on multiplying instances, but the few cited ought to be enough to convince any unprejudiced mind.

Take your stand opposite a butchers shop, and then quickly pass on and contrast the appearance of this and a fruiterer's shop. You cannot escape the gory and filth, the grease and hideousness of the one, nor fail to be attracted by the pleasant flavour, and the delicate and the sweet aroma of the fruits which greet you; and even if you are naturally morose, they send a wave of pleasant and exhilarating sensations which seem intended by Nature to raise and purify our minds.

We next pass to the kitchen. Nay, we need not even enter it. A joint is being roasted and the penetrating and sickening odour is enough to give a headache even to a flesh-eater. Contrast this with the smells and sight of a vegetarian kitchen.

Objections Raised Against Vegetarianism.

It is said that in the Arctic Zone vegetable cannot be produced. Surely if men can live there, vegetables can grow there. Man wraps himself in the woollen clothing and has artificial heat at the fireside. Glass houses artificially heated can surely grow green vegetables and grains, and wheat flour &c can be carried there and stored for years. This keeping property of dry grains, without its undergoing putrefaction, is yet an additional proof that Nature intends that we should live on grains.

It is said that a purely vegetarian diet is indigestible. Do all people in India suffer from indigestion, or does dyspepsia bulk more largely in the hospital registers in India than in Europe? It is one of those gratuitous epithets flung carelessly by the uncritical mind.

It may be that some flesh-eaters, adopting a vegetarian diet, may suffer to a slight extent, but the human organism is so constituted that it can adapt itself to any surroundings, otherwise how can you explain the fact that the hundred and odd Indian students who were born and bred in places where the thermometer stands in the shade higher than blood heat throughout the great part of the year, are able to stand the Scottish winter as well as the Scotchmen themselves? The excess of heat can only scorch the surface and darken the skin, but it cannot alter human nature.

Three Dentists for 5,00,000 Inhabitants!

In investigating diet, it would be interesting to enquire how it is that the teeth of men here are so often and so widely diseased, while the vegetarian Indians suffer so little from bad teeth. Madras, for instance, with her 500,000 inhabitants supports but three dentists, while here one seems to be necessary for every lane. I think the use of animal food is partly the cause of it.

Effect of a Flesh Diet on the Craving for Stimulants.

I must also raise my voice against flesh eating, because a flesh diet tends to create an appetite for liquor which is a poison and not a drink. Water is consequently despised by the flesh-eater, as was shown by the deck-attendant, who replied, when I asked for water "Gentlemen don't drink water,"

—*The Herald of Health.*

THE VANI VILASA SABHA OF TIRUPAPULIYUR.

The 3rd Anniversary Celebration.

The third anniversary of this useful institution was celebrated with great eclat on 13th Oct last under the presidency of Mr. J. M. Nallaswami Pillai. Avl. The Hall of Gnaniar Matam was crowded and among them were present Mr. V. Sankariah Naidu, Zemindar, Rao Bahadur M. Arumugam Pillai, Dy. Collector, Rao Bahadur Mariappa Moodaliar, District Registrar, Mr. Abraham Pandithar of Tanjore. Mr. Subroyalu Reddiar. Municipal Chairman, Mr. Ponnusami Mudaliar, English Head Clerk of the Collector's office, and other leading Vakils and citizens. The proceedings were begun by the chanting of Devara Hymns and then the report was read by the Secretary Mr. Kuppusami Chettiar, which disclosed a most satisfactory record of progress. There were 57 meetings held during the year which meant that there was a lecture in every week of the year. The subjects chosen for the lectures were cosmopolitan in their nature, comprising both religious, moral and industrial themes. The Society possesses a library consisting of 415 Volumes and is subscribing for a number of Tamil and English Magazines. The society collected about 215 Rs in the shape of subscriptions and the expenditure was slightly in excess of receipts, which showed in what direction the improvement was necessary. At the anniversary meeting, Mr. Venkatasami Mudaliar, Huzur Sherishtadar of Tinnevely gave expression to a "few thoughts on English and Tamil" and pleaded strongly for a greater interchange of thoughts between the Pandits of the east and Pandits of the west. Mr. Tillainsayagam Mudaliar of Chidambaram, an young and earnest student of Tamil and Tamil philosophy spoke on Bhakti, in a few well chosen sentences. Pandit Ganapathi Sastrigal lectured on 'the existence of God.' The most interesting lecture of the evening was the one given by the Head of the Gnaniar Matam, in which the Society is located, on Dravida Vedam. As the time was limited he could not do full justice to the subject and the lecture so far as it went was replete with considerable learning. The chairman in concluding the proceedings, made a few remarks on each of the subjects discussed at the meeting, and showed by the

incident of the miracle performed by saints Gnanasambantha and Appar at Vedaraniyam, how the *Devaram* Hymns etc earned the title of Veda, and how the actual miracle performed by these acharyas in throwing open the door of learning and religion enshrined in the Sanskrit Vedas called மறை (concealed) in Tamil, to the masses at large was a greater one than the mere opening of two tiny gates; and it was by these they were able to stem the tide of atheistic creeds like those of Buddhism and Jainism and drive them out of the country altogether. He congratulated the Society on the good work shown by it, and praised in fitting terms, the Gnaniar, Srila Sri, Siva Shanmuka Meignana Sivacharya Swamigal, who is the soul of this movement. He appealed to the public also to support the Society with adequate funds to enable it to extend its usefulness to its fullest extent. The Vivekananda Society of Colombo is carrying on a systematic study of Siddhanta Sastras, and the Vani Vilasa Sabha is doing equally good work by means of its public lectures, and we wish the other associations in the Tamil land will emulate them and show greater enthusiasm in their work.

REVIEWS.

The Tamilian Antiquary :

This is the first publication of the Tamilian Archæological Society founded some years ago and the publication is rather a belated one. We can very well appreciate the regret of the Secretaries but it is to be hoped that they will show greater promptitude in their future publications. It is to be hoped also that they will put some more life into the Society by arranging series of lectures in different parts of the Presidency and by arranging for meetings of the Society itself.

The present number contains interesting series of original articles relating to Tamilian antiquity and literature. Our old friend Pandit D. Savariroyan contributes a paper on the Bharata land or Dravidian India, and Mr. V. J. Tamby Pillai a paper on the Solar and Lunar races of India. The Pandit has added notes on the relations of the Pandavas and the Tamilian kings' and 'on the etymology of the words Chera and Kerala. Students desirous

of acquainting themselves with the existing rather scanty materials relating to Tamilian antiquity will find them collected in these papers together with the conclusions arrived at by these writers, and we hope other students might be induced to work in the same field which is a thoroughly new one. Mr. K. G. Sessa Iyer of Trevandrum, a noted Tamil Scholar has contributed a translation of ode no 2 from the Purananurn. The Poem refers to ancient Chera King Perum Chotru Udiyan Cheralathan so called for his having fed the contending forces of the Mahabharata War. Mr Sessa Iyer after pointing out how ancient this poem must be, remarks, that the Tamil poem exhibits an aptness of language and a style, perfect for grace, terseness and suggestiveness that cannot possibly be reproduced in a translation. To appreciate them and to realise the excellence attained by Tamil poetries even in that remote age the reader should go to the original itself.

The number before us is very valuable, and we hope the future numbers would be made as interesting. The publication is wholly in English and is priced 8 as. And it can be had of the Secretaries, Pandit D. Savariroyan M R. A. S. Trichinopoly or Mr. T. Bhaktavatsalam B.A. Purasapakam, Madras

Srikanta's Bashya on the Brahma sutras in Tamil.

By Kasi Vasi S. Senthinatha Iyer of Tiruparankundrum.

Part I Price Rs 2.

It is with great pleasure we welcome this publication. Our readers know that the English Translation of this most important and earliest of the Bhashyas has been published and completed in our pages. And our venerable Pandit has been working hard over this Tamil Translation for a long time and we are glad that it the Tamil Translation has seen the light of the day. This Bashya is of paramount importance to all Saiva Siddhantis, and of the greatest authority. Our Santana Acharyas have all made use of it and a study of it will show at once the antiquity and importance of our Saiva Religion and philosophy. The first part before us contains 184 pages and nearly the whole of it is taken up by an elaborate and learned introduction by the Translator. There is a note on the Bashya-charya Sri Nilakanta, and in the upakramanika of the Upanishad

there is an exhaustive collection of upanishad texts on the various topics discussed in the Bashya together with an enquiry into their meaning and interpretation. Then there is another introduction to the Brahma Sutras themselves followed by a summary of the contents of the various Adhyayas, Padas and adikaranas. Then is commenced the translation of the Bashya itself, with extracts from Appayadi-kshita's Sivarkamani Deepika, and foot notes. We hope the publication will be largely patronized as it deserves to be, to enable the translator to bring out the other parts as soon as possible. Our people owe a deep debt of gratitude to the Venerable Translator for the enormous labour and learning which he has bestowed on this great work.

KUMANA CHARITRAM.

By M. R. Kandasami Kaviroyer of Madura,

Most people are familiar with the story of King Kumana and the popular lines கும்புளியன் கோழி எதிர்த்துக் கொடுத்தான் but few know that the story is to be found in the poems of Purananuru itself, which is not merely a well of Tamil undefiled but is at the same time a store house of ancient classical history. Several of these histories in the Purananuru have come into popular tradition and the present story is one of such; and for the pathetic nature of the story, and the nobility and liberality of King Kumana, and the greatness of the Poet Peruntalai Chattanar, the story is the unsurpassed. The Pura-nannuru contains stories of other Poets such as Kabila who acted as arbiters of contending Kings, but there is greater romance introduced in the story of Kumana than in any other. The present work had the honor of being read at the anniversary of the Madura Tamil Sangam and of having had the approval of the assembled Pandits, under the Presidency of Maha Mahopadhyaya V. Swaminatha Iyer. It contains a learned introduction by Mr. S. Saminatha Iyer, Secretary of the Madura Sangam in English, and there is also one in Tamil by Mr. M. S. Subramaniya Kaviroyer of Tinnevely Hindu College. The book is priced at 8 as. and should become popular. It is in Tamil verse and give the whole story of King Kumana as gathered from the existing verses in Purananuru and popular tradition and is embellished with beautiful ideas and thoughts by this gifted poet of Madura, the verses are smooth and flowing and intelligible to the ordinary reader too; and it is poetry like this and Kombi Viruttam that are wanted for popular reading and recreation. And we only wish that more books like this are published from time to time.

India and the Apostle Thomas. *

IT IS NOW NEARLY TWO YEARS SINCE THAT VERY INTERESTING AND valuable production, "*India and the Apostle Thomas*," by Dr. Medlycott, reached the Indian Press. Most favourable were the notices which appeared then, welcoming this great work. We have however abstained till now from offering any comments on Dr. Medlycott's book, as, claiming as we have always done, to possess in our midst the tomb of this Blessed Apostle, our object naturally was to see first how far the mass of historical and traditional evidence so industriously collected and critically examined by Dr. Medlycott and the conclusions arrived at by the learned author, would be contested or disputed by those who approached the subject with an open mind, or even with prejudice. It is gratifying to note that so far we have not seen any objection raised which can be said to be of sufficient weight to shake the evidence brought forward by Dr. Medlycott in support of the traditional belief that St. Thomas did visit India and preach the Gospel here, and that he was martyred in Southern India and was buried at Mylapore.

The main thing was to collect evidence to establish the connection of the Apostle with *India*, that is India proper as we known it now, and Southern India in particular, since there has been much speculation as to the country the ancient writers referred to as India. Even after the publication of his book, Dr. Medlycott had himself to come forward and answer a "Critic" who raised certain issues as to this point in the columns of the *The Examiner* of Bombay. Dr. Medlycott pointed out that the principle he followed was to take the term "India", when mentioned in the records quoted by him, to refer to India proper, unless clear and sufficient evidence was brought to show that the reference was to

* This critique originally written for and published in *The Catholic Register* of San Thom , the organ of the Diocese which claims to possess the original tomb of the Apostle Thomas is now re-published, with such modifications as seemed necessary, in the present journal, in the hope that it may lead to further research among Dravidian sources likely to throw more light on this most interesting subject.

some other country to which the writer applied the term for want of better geographical knowledge. Accordingly when evidence of this nature was found in the case of certain alleged Apostles of India, Dr. Medlycott argued that the Apostolic men referred to had not preached the Faith in India. Until, therefore, similar evidence can be produced to show that some other place was meant, the term "India", used in the large mass of documents referred to by Dr. Medlycott in his book in proof of St. Thomas' connection with India, must be taken to refer to India proper.

A little before Dr. Medlycott published his book, the Preface to which is dated May 1905, an article appeared in the *Journal of the Royal Asiatic Society* for April of that year on "St. Thomas and Gondophernes" by J. F. Fleet, I. C. S. (Retd.), PH. D., C. I. E. The writer here summed up the results of an investigation undertaken by Mr. Philipps in the *Indian Antiquary* from Western sources of information, and supplemented Mr. Philipps' work by an examination of an item obtained from Eastern sources in the way of corroboration of the Western tradition.

Mr. Fleet briefly summarised the earlier traditional statements given by Mr. Philipps, such as those of St. Ephraem (A. D. 300-378), Eusebius (Bishop of Cæsarea Palaestinae (A. D. 315-340), the statement made by the Clementine Recognitions (about A. D. 210) and the fuller tradition found in the Acts of St. Thomas, as specially pointing to the fact that a Christian tradition, current in Syria, Palestine, Egypt, Asia Minor, and all those parts as far as Italy, and connecting St. Thomas with Parthia and "India", and with two Indian kings, whom it specifically names, is traceable back to, at any rate, the third or fourth century of the Christian era, and perhaps to the second quarter of the third century. As, however, the Christian tradition taken in its details and in its external bearings would seem to require corroboration of some kind or other from external sources, Mr. Fleet pointed out that the required corroboration has been found in coins which from 1834 onwards have been obtained from Begram in the vicinity of Kabul, from Pathankot in the Gurdaspur district of the Panjab on the North-east of Amritsar, from

Kandahar, and from various places in Sindh and Seistan. But again as these coins are not dated and there was further wanted an epigraphic record which should present a date in some era capable of being recognised as a date of Gondophernes and adaptable to the tradition, it has happened, as Mr. Fleet remarks, that this desideratum was at length supplied by the discovery in, or about, 1857 of what is known as the Takht-i-Bahi inscription, which is now in the Lahore Museum. We need not pursue the investigation undertaken by Mr. Fleet in connection with these coins and the inscription, as Dr. Medlycott himself deals exhaustively with them in the first chapter of his book. Suffice it to note that it is satisfactory to find that so well-known an authority on the ancient history and antiquities of India, as Mr. Fleet, should have also arrived at the conclusion that the evidence so far is strongly suggestive of the fact that there is an actual basis for the tradition in historical reality, and that St. Thomas did proceed to the East, and did visit the courts of two kings reigning there, of whom one was the Guduphara-Gondophernes of the Takht-i-Bahi inscription and the coins, who judging from the wide range of the localities from which the coins were obtained, Mr. Fleet remarks, was evidently a powerful ruler of an extensive territory, which included as a part of it, much more of India than simply a portion of the Peshawar district. As to the other Mr. Fleet thinks that the suggestion made by M. Sylvain Levi to take the name Mazdai, mentioned in the Acts of St. Thomas as the King in whose dominions he brought his apostolic labours to a close by receiving the martyrs' crown, as a transformation of a Hindu name, made on Iranian soil and under Mazdean influences, and arrived at through the forms Bazodëo, Bazdëo, Bāzodëo, Bāzdëo, which occur in Greek legends on coins, and to identify the person with the King Vasudeva of Mathura, a successor of Kanishka, as not unreasonable. But he admits that it is not a matter of the same certainty as in the case of King Gondophares, and that it is possible that other conclusions might be formed in respect of the name Mazdai, either by means of Persian history, or legend, or in any other way. In fact Dr. Medlycott puts forward a more reasonable suggestion and we shall refer to it later on.

Thus while admitting that there is an actual basis in historical reality for the tradition regarding St. Thomas' connection with India, Mr. Fleet would, however, limit the tract visited by St. Thomas to Northern India. Now, Mr. Fleet promises his investigation by stating that whereas the Christian tradition represents St. Thomas the Apostle as the Missionary to India and Parthia, by the term "India" we are not necessarily to understand simply the country which we now call India; that as used by ancient writers the term denoted the whole of the South-eastern part of Asia, on the south of the Himalaya Mountains, and on the east of a line running from about the centre of the Hindukush down along or close on the west of the Sulaiman Range to strike the coast of the Arabian Sea on the west of the mouths of the Indus; that it thus included our India, with Burma, Siam, Cochin-China, the Malay Peninsula, and the islands of the Indian Archipelago, and with also that portion of Afghanistan, which lies between Kabul and Peshawar. And yet with regard to the India which is mentioned in the fuller tradition abstracted by him Mr. Fleet says it might easily have been a territory of which the principal components lay in Afghanistan and Beluchistan and which embraced in our India only the Punjab strictly so called and the western parts of Sind. It is not surprising therefore to find, with reference to the statements which assert that the place at which St. Thomas was martyred was called Kalamina and that the traditions of the Christians of the Malabar Coast place the scene of the martyrdom at Mylapore, that Mr. Fleet should remark that with these matters we are not here concerned beyond noting the point that there is no evidence at all that the place where St. Thomas was martyred was anywhere in Southern India, that any statement to that effect cannot be traced back beyond the Middle Ages and that all the real indications point in quite another direction.

It is not clear, however, why, if, as Mr. Fleet says, the term 'India' as used by ancient writers included so wide an area as to take in Burma, Siam and other Eastern tracts, he should, in connection with the tradition relating to St. Thomas, wish to limit the term

to the North-western portion of the tract described, to the exclusion of Southern India which local traditions so strongly connect with St. Thomas. We certainly find it difficult to understand Mr. Fleet's bias here, except that it is derived from accepting Mr. Philipps' conclusions.

Mr. Philipps' bias, judging from a perusal of his articles in the *Indian Antiquary* of January and April 1903, would seem to go further, for he limits the tracts visited by St. Thomas only to "an 'India' which included the Indus Valley, but nothing to the East or South of it." Why not? "Because", Mr. Philipps would apparently answer, "there is no evidence". Now, both Mr. Philipps and Mr. Fleet have admitted the historical value of the Acts of St. Thomas, at any rate so far at least as they relate to the movements of the Apostle. On page 6 of the *Indian Antiquary* for January 1903, Mr. Philipps, while summarizing the movements of St. Thomas, quotes the words from the Seventh Act where St. Thomas is said to have preached "throughout all India" and makes the comment that "this might imply a number of years". Is not this a strange suggestion to make? Why should words clearly indicating *place* and *extent* have any reference to or imply *time* or *period*? If then, as Mr. Fleet admits, the term "India" as used by ancient writers, included so wide a tract as we have seen, and the Acts of St. Thomas say that the Apostle preached "throughout all India", what further evidence do we want to show that Southern India was very possibly included in his Apostolate, or how can we exclude Southern India in face of this evidence and in spite of the persistent local traditions connecting St. Thomas with it? Besides, in this connection, it is related in the Acts that the General who, having heard of St. Thomas' preaching "throughout all India", came to him in a cart drawn "by cattle", and Dr. Medlycott points out how travelling in a bullock-cart is characteristic of Southern India, whereas if the incident occurred in the North, where Gondophares' Kingdom was situated, the horse would have been introduced on the scene and the General would have been mounted on a steed. Gondophares, for instance, is figured on his coins riding a horse, not seated in a cart drawn by oxen. Further, the fact of Mygdonia using the *palki* or *palanquin*

when going to see the Apostle is also specially peculiar to Southern India. Other incidents which strengthen the local colouring given besides those mentioned are also noticed by Dr. Medlycott. The incidents which do not appear to be peculiar to Southern India mentioned by Mr. Philipps appear to us to be relatively unimportant. In fact, Mr. Philipps himself says that "we cannot lay any particular stress upon them in any direction".

Again, in connection with the name of the King of India by whose orders St. Thomas was martyred, we referred to the fact that Mr. Fleet, while accepting for the present M. Levi's suggestion to take the name Mazdai as a transformation of a Hindu name, made on Iranian soil and under Mazdean influences, and arrived at through the forms Bazodëo, Bazdëo, Bāzodëo, Bāzdëo, which occur in Greek legends or coins, and to identify the person with the King Vasudeva of Mathura, a successor of Kanishka, as not unreasonable, was content in consequence to accept also the conclusion that St. Thomas' labours were probably confined to Northern India. We noted, however, that Mr. Fleet admitted that the suggestion to identify King Mazdai of the Acts with King Vasudeva of Mathura was not a matter of the same certainty as in the case of King Gondophares, and that it was possible that other conclusions might be formed in respect of the name Mazdai, either by means of Persian history, or legend, or in any other way. Dr. Medlycott in his critical examination of the Acts of St. Thomas in the Appendix to the volume under notice does, in fact, suggest what appears to us a very reasonable solution; and we are surprised to find our contemporary, *The Examiner*, of Bombay, in its otherwise excellent review of Dr. Medlycott's work remark, with reference to Mr. Philipps' conclusions, that Mazdai is unmistakably a Parthian or Persian name, and that therefore the king could not have belonged to Southern India, that Dr. Medlycott does not throw much light on the Mazdai question, that he simply rejects the name as not being the King's true name, but a foreign and later invention, and that this may be likely enough and perhaps the only solution. Our contemporary has evidently overlooked the *Appendix* in which Dr. Medlycott specially deals

with the question, and deals with it particularly with reference to M. Sylvain Levi's theory in regard to the name. Dr. Medlycott admits that Mazdai is thoroughly a Persian name, but does not reject it because it cannot be the true form of the King's name, as he contends for a more reasonable derivation of that name than that arrived at by M. Levi. Dr. Medlycott shows how far-fetched M. Levi's attempt to derive the name *Mazdai* (Latin *Misdeus*) from *Vasudera* is, and suggests that it is more likely derived from *Mahadeva*. He points out that, not only in the North, but also in the South, Indian kings were in the habit of incorporating the epithet of the divinity with their own names, and instances the fact of one of the rulers of the Warangal dynasty bearing the name of *Mahadeva*. A glance at Sewell's *Dynasties of Southern India* shows how common it was for the Kings of several of the South Indian dynasties to not only affix but also prefix the term *Deva* to their names, and that the name *Mahadeva* itself occurs also among the rulers of other dynasties of Southern India, such as Orissa, Vijayanagar and the Yadavas of Devagiri. It would appear by no means unreasonable therefore to conclude that the true name of the King who was responsible for the martyrdom of St. Thomas was very probably *Mahadeva*, which would be popularly contracted into *Mahdeo*. "Now" remarks Dr. Medlycott, "if the name *Mahadeo* be passed through Iranian mouths, it will probably assume the form of 'Masdeo'; owing to similarity of sound with the Iranian name *Mazdai*, the sibilant would be introduced, and the outcome of *Mahadeo* or *Madeo* would be *Masdeo*, and would appear in Syriac as *Mazdai*."

Before we follow the general outline of Dr. Medlycott's work, we may note in passing that, of the different forms of the name of the Indian King found in the Acts of St. Thomas, the coins and the Takht-i-Bahi inscription, Mr. Fleet uses the form 'Gondopher-nes' generally, and cites other forms only when literal quotation is necessary, while Dr. Medlycott prefers to use the form 'Gondophares'. In any case it is not of much moment which form is used.

'The Acts of Thomas,' the oldest record on the subject, form part of a class of writings known as the "Apocryphal Acts of the

Apostles." These writings have of late claimed the attention of several scholars both in England and in Germany. Although the Acts have come down to us with interpolations intended to support the gnostic heresies which prevailed in the early days of Christianity, the discoveries made in recent years have made it possible to test the statements contained in them in the light of actual history. Thus Dr. Medlycott found the ground for a critical handling of the 'Acts of Thomas,' already prepared for him; and an elaborate Appendix to his book has been devoted to a 'critical analysis' of these Acts, the author's purpose being to show that the principal events narrated in them are based upon historical reality. The tradition as gathered from the Acts is that the Apostle Thomas, much against his will and inclination, had to undertake the work of preaching the Gospel to the Indians; and that to induce him to obey the mandate he had received, our Lord appeared to him in person and sold him to Habban, a minister of King Gondophares of the Indians, who had been sent to Syria in search of a competent builder, able to undertake the construction of a palace for his sovereign. Thomas in his company left by sea for India, which was reached after a rapid passage. Both proceeded to the court, where Thomas was presented to the king, and undertook the erection of the building. Several other incidents are narrated regarding the Apostle mixed up with much fabulous matter and it is this that recent research has helped the investigator to sift from reliable history. In the second half of the story Thomas is in the dominions of an Indian King, named in the Syriac text *Mazdai*. It was in this country that he brought his apostolic labours to a close by receiving the martyr's crown.

Dr. Medlycott begins his work by a thorough investigation of the evidence furnished by the coins and the inscription we have already referred to as confirming the first portion of the tradition recited in the Acts connecting the Apostle with King Gondophares. He then proceeds to a close examination of all the available records supplied by the East and West. To collect and bring these together naturally involved long and patient research. The testimonies of St. Ephraem and other Syrian writers, of the Liturgical books and Calendars of the Syrian Church, of the

Fathers of the Western Church, of the Calendars, Sacramentaries and Martyrologies of the same Church, and the witness of the Greek and Abyssinian Churches are all laid under contribution and fully discussed. The evidence, much of which is additional to that cited by Mr. Philipps and Mr. Fleet, all go to confirm the truth of the tradition that St. Thomas did suffer martyrdom in *India*, that is India as we know it now; and, as we have already seen, there are no reasonable grounds for excluding Southern India from the scene of St. Thomas' labours and martyrdom. It follows then, as remarked by Dr. Medlycott, that his tomb, if at all, ought to be found in India. A long chain of witnesses extending from the sixth century to the landing of the Portuguese on the shores of India is accordingly produced, attesting to the fact that the tomb was really at Mylapore. And yet the fact that the tomb of St. Thomas must naturally be found within the limits of India proper, which in itself, as Dr. Medlycott, remarks, is an historical aphorism, has met with the strongest opposition ever since the Portuguese announced the discovery of his tomb at Mylapore. This opposition, the learned author adds came first and chiefly from quarters which must cause an impartial historian, who patiently investigates the whole history of the case, to consider the same as being rather the outcome of *odium theologicum*, than the result of insufficient historical evidence. A plausible excuse for the general feeling of scepticism created by these writers was, in part, Dr. Medlycott thinks, offered by the want of previous historical knowledge shown by the Portuguese authorities and writers in India who claimed to have discovered the body, or the entire remains of the Apostle, coupled with other uncritical details; and once the opposite view arising at first from the doubt regarding the tomb, was taken up and ruthlessly exploited, it was extended to the preaching of the Gospel by the Apostle within the geographical limits of India itself and a widely extending prejudice was formed. It is only in more recent times, when men, indifferent to that *odium*, or guided by their familiarity with, or their long researches in India, approached the subject, that they came gradually, says Dr. Medlycott, to admit the Apostle's mission to India, and to consider the strong historical claim of Mylapore to be the possible site of his martyrdom and burial as not unfounded.

Accordingly after setting forth the available evidence for the Indian Apostolate, the author brings forward such evidence as uphold for Mylapore the claim to the tomb. St. Gregory, Bishop of Tours in his "*In gloria Martyrum*", a work which he revised in 590, shortly before his death, recording the testimony of one Theodore who visited the tomb in India, writes:—"Thomas the Apostle, according to the narrative of his martyrdom, is stated to have suffered in India. His holy remains (*corpus*), after a long interval of time, were removed to the city of Edessa in Syria and there interred. In that part of India where they first rested stand a monastery and a church of striking dimensions, elaborately adorned and designed. This, Theodore, who had been to the place, narrated to us". Dr. Medlycott points out that the evidence here clearly implies the existence of a narrative or acts of the martyrdom of the Apostle which declares that he suffered martyrdom in India, the existence of the first tomb of the Apostle, a church of large dimensions covering the Indian tomb, a monastery, adjacent the monks of which no doubt conducted the services at the shrine, the further knowledge that after the remains of the Apostle had remained buried in India for a long time they were thence removed to Edessa, and finally that they were buried anew at Edessa. As Dr. Medlycott remarks, these facts embrace all and even more than is necessary to establish the fact of the early knowledge of the existence of the Indian tomb of the Apostle. They are confirmed by later evidences, and even in the description of a festival connected with the shrine given by St. Gregory, there are many details of the seasons and customs which are characteristically Indian and fit the local conditions especially of Southern India. The record of the next visit to the tomb in India is found in the Anglo-Saxon Chronicle, where King Alfred is reported to have sent in 883 an embassy to Rome and also to St. Thomas in India in fulfilment of a vow made at the time he was besieged by the heathen Danes. Eminent modern writers of English history are quoted as regarding the incident as an ascertained fact of history and not as legend. It is further supported by the early chroniclers, whose works have come down to us. Marco Polo and Friar John of Monte Corvino appear to have both visited the

Tomb about the same time in 1292 or 1293 and their testimonies are brought forward. Although the name of the town is not mentioned by the witnesses referred to, there seems no reason to doubt that the little town, where the body lay, was Mylapore, which alone, in all India, has all along claimed to possess the original tomb of the Apostle. Dr. Medlycott is somewhat in error in stating that Mylapore was subsequently named San Thomè by the Portuguese. Mr. Philipps made the same mistake. This is not the case. It is only the eastern part of Mylapore which includes the shrine that has been named San Thomè; and even now Mylapore is taken to include San Thomè and the Bishop of the Diocese is styled "Bishop of San Thomè de Meliapur."

The further witnesses brought forward are the Blessed Oderic of Pordenone (1324-1325), Bishop John de Marignolli (1349), Nicolo de Conti (1425-1430), Amr', son of Mathou, a Nestorian writer (1340) and certain Nestorian bishops, who writing in (1504) to the *Catholicus* of the East, speak of "the houses of St. Thomas in a city on the sea named Meliapur". This brings the record of the Indian Shrine of the Apostle down to the arrival of the Portuguese in India, and shows that the tradition was by no means invented by them; that it was not only locally believed in, but that it was known and testified to from the sixth century onwards by travellers from the West.

Dr. Medlycott then goes into further historical and traditional evidence regarding the Apostle, attesting to the fact that his remains were at a very early period removed from India to Edessa; that during the life of St. Ephraem there existed a church at that place named after the Apostle, holding the relics, of which St. Ephraem speaks in the hymns quoted in the earlier chapter by Dr. Medlycott; that some years later another and a larger church in the same city was completed in honour of the Apostle described as the 'Great Church,' or the 'Basilica'; and that to this church the relics were removed with great pomp and ceremony. Dr. Medlycott shows how some writers have confused the second removal of the relics with the first, also the new church with the older one, and in consequence have made out that the translation of the

relics from India took place at a latter date ; whereas the second church was completed after St. Ephraem's death which occurred in June 373, and the second removal of the relics took place in the year 394. The evidence adduced goes further to show that the relics of St. Thomas remained at Edessa until the city was sacked and destroyed by the rising Moslem power, and that some of the surviving Christian inhabitants recovered the relics of the Apostle from the ruins of the church and transferred them for safety to an island off the Coast—that of Chios. The stone, which covered the remains there and bore the name of the Apostle and bust engraved and is now in the Cathedral of Ortona, attests to the genuineness of the relics. From Chios the relics were removed to Ortona in 1258. While at Ortona, the relics underwent another vicissitude. The Turks sacked the town in 1566 and burnt and destroyed the churches, including that of the Apostle, whose shrine was exploded by gunpowder. Although the stone forming the altar slab was burst and that of chalcedony brought from Chios was fractured by the explosion, the sacred bones of the Apostle with the relics of other saints were most providentially preserved intact. The head of the Apostle, which was first missed, was found upon further search crushed under the weight of a portion of the fractured altar stone. It was reverently picked up and the skull was reconstructed so thoroughly that no part was found missing. The sacred relics now repose in a bronze urn placed beneath a marble altar, and the head of the Apostle is placed in a silver bust and is exposed to public veneration on the celebration of the feast. The slab of chalcedony marble, which was brought over from Chios and was fractured by the Turks is also preserved in the church.

In connection with the first removal from India, Dr. Medlycott points out that there were two traditions : one that the relics or bones were removed from India in the Apostolic age, and the other, that the removal took place at a much later period, probably towards the middle of the third century after the date of the war waged against the Persians by the Emperor Alexander. On general grounds Dr. Medlycott is inclined to accept the later date as the more probable of the two, because, as he further explains in the Appendix, it fits in better with surrounding data and with the

re-opening of the trade route to India via the Euphrates. Besides by the successful termination of the war, the way would have been paved for such removal. Dr. Medlycott also points out the error into which some writers had fallen of supposing that the whole and entire body and not merely the relics or bones were removed from India to Edessa at that very early date, and of their drawing the consequent inference that the Apostle's body could not have been in India if it were buried at Edessa.

Dr. Medlycott also adduces further evidence upholding the martyrdom of St. Thomas, and effectively disposes of the old fable started by Heracleon and put forward by certain modern writers that St. Thomas did not suffer a martyr's death. The different versions of the martyrdom of the Apostle are also set forth and examined. The narrative, 'according to the Syriac version of the *Acts of the Apostles*, is that the King, Mazdai, ordered Thomas to be brought up for judgment, and questioned him as to whence he came and who was his master. The King hesitated what sentence he would pass, or rather how he should compass his death without causing popular excitement, "because he was afraid of the great multitude that was there, for many believed in our Lord and even some of the nobles". So Mazdai took him out of town to a distance of about half a mile and delivered him to the guard under a prince with the order, "Go up on this mountain and stab him". On arriving at the spot the Apostle asked to be allowed to pray, and this was granted at the request of Vizam, the King's son, one of the two last converts. Arising from his prayer, Thomas bid the soldiers approach and said, "Fulfil the will of him who sent you". "And the soldiers came and struck him all together, and he fell down and died". The Greek version and the Latin *De Miraculis* generally agree with the Syriac text, but the Latin *Passio* has a different account. In this version the death of the Apostle occurs at a much earlier period, and was occasioned by the king forcing the Apostle to adore the idol in the temple. When at the Apostle's prayer and bidding the idol was destroyed, the priest of the temple, raising a sword transfixed the Apostle, saying, 'I will avenge the insult to my God'. The local version of the martyrdom prevailing on the Coromandel Coast as given by Marco

Polo and Bishop John de Marignolli is that St. Thomas while praying in the wood was accidentally shot by an arrow aimed at a peacock. Dr. Medlycott is inclined to believe that this version was got up by the inhabitants of Mylapore to avert the dishonour that would fall on their town and people did they openly avow to the stranger that the Apostle had been done to death by their forefathers. Yet another version of the story, as related by Linschoten, is that, owing to the miracle performed by St. Thomas of removing a log of wood which fell into the mouth of the haven of the town of Mylapore and blocked the traffic, whereby many conversions were made, the Brahmins became his great enemies and sought to bring about his death, which in the end they accomplished by persuading some of the people to stab him on his back while praying in the Church. The same narrator states that this incident is found painted and set up in many places and churches in India in memory of the event. The old Liturgical Books and martyrologies of the Nestorian, Latin and Greek Churches however all testify to the fact that the Apostle Thomas won a martyr's crown by being pierced by a lance.

Here Dr. Medlycott takes the opportunity of challenging a statement made by Mr. W. R. Philipps in *The Indian Antiquary* of April 1903, that the learned Orientalist Assemani deemed the Indian relics of St. Thomas a Nestorian fabrication. Dr. Medlycott points out that the statement is misleading, since Assemani in the fourth volume of his learned work, *Bibliotheca Orientalis*, Rome, 1728, covers ten folio pages with his proofs in defence of the Indian Apostolate of Thomas, which he establishes on the authority of the Fathers in reply to Besnage's cavillings; and further adduces evidence from the Liturgical Books of the Syrian Churches including the Nestorian section, and of Syrian writers, both in proof of his Apostolate as well as of his martyrdom in India. But the *corpus* or bones, as Assemani points out, having been transferred from India to Edessa, and Syrian, Greek and Latin writers having, from the fourth century, written of the body of Thomas as having been removed 'to Edessa of Mesopotamia', what Assemani really denies is that the body was found by the Portuguese in India; and quite rightly, adds Dr. Medlycott, because the Portu-

guessed on arriving in India, unaware of the historical data now available regarding the remains of the Apostle, assumed that the tomb at Mylapore yet held the entire remains. An admission made by Mr. Philipps in the paragraph previous to the one containing the statement challenged, appears however to have escaped Dr. Medlycott's notice. Mr Philipps says that the constant tradition of the Church seems to have been that the body was taken to Edessa, that St. Ephraem, as quoted by him, seems to imply that part of the body had been left in India; and yet Mr. Philipps, in the following paragraph of his article, makes the unqualified statement that Assemani deemed the Indian *relics* of St. Thomas a Nestorian fabrication, whereas as shown above all that Assemani denied was that the body was found by the Portuguese on their arrival in India. Besides this certainly does not imply that he believed that no portion of the remains of the Apostle was left behind in India. As we have seen St. Ephraem implies that part of the body was left behind in India, and as a fact the relics held at the Cathedral of San Thomé consist of the fragment of a rib and of the extreme point of a lance.

Dr. Medlycott then refers to the tradition universally accepted by the St. Thomas Christians of the West Coast, that St. Thomas landed on the Malabar Coast at Kodangular (Cranganore), that seven Churches were established, that the Apostle then passed from Malabar to the Coromandel Coast, where he suffered martyrdom, and that at some subsequent period a violent persecution raged against the Christians on the Coromandel Coast, compelling many of them to take refuge among their brethren on the West Coast, where they settled down. Dr. Medlycott lays special stress on this tradition in support of the claim of Mylapore to hold the tomb of the Apostle. He is thoroughly convinced even quite apart from all the evidence previously adduced that if the claim of Mylapore to be the place of the martyrdom and of the burial of Apostle was not based on undeniable fact, the Christians of Malabar would never have acknowledged their neighbours' claim to hold the tomb of the Apostle, neither would they ever be induced to frequent it by way of pilgrimage. Further had this been a case of fictitious claim put forth to secure public notoriety and importance, they

would, Dr. Medlycott adds, as probably have any way, set up one for themselves and would have certainly ignored the claim of the former.

After quoting St. Francis Xavier in support of the existence of the belief among the Christians of the island of Socotra at the time of his visit that the Apostle landed on the Malabar Coast, and St. John Chrysostom and the *Gospel of the XII Apostles*, recently recovered from different Coptic papyrus and other texts and compiled probably not later than in the second century, in support of the tradition that St. Thomas had visited nearly the whole of the inhabited world in the course of his Apostolic career, Dr. Medlycott sums up the traditional record of the Apostle as follows :—

(1) He would have preached through the whole of that tract of country lying south of the Caspian Sea—the ‘Mare Hyrcanum’ of his days east of the mountain range of Armenia and of the Tigris, down to Kermania in Southern Persia.

(2) It would be during this first Apostolic tour that he came in contact with the north western corner of India at Gondophares’ court.

(3) After the demise of the Blessed Virgin Mary, when according to ecclesiastical tradition, the second dispersion of the Apostles took place, St. Thomas would have commenced his second Apostolic tour. Probably from Palestine he travelled into Northern Africa and thence, preaching through Ethiopia, he passed on to Socotra, where he must have stayed some time to establish the faith. Going thence he would have landed on the West Coast of India.

(4) From Malabar the Apostle would find no difficulty in crossing over to the Coromandel Coast.

(5) It would be on the Coromandel Coast that he ended his Apostolic labours, and this is upheld by the joint traditions of the Coromandel and Malabar coasts.

It is indeed interesting to see how the various traditions regarding the Apostle mutually hang together ; and Dr. Medlycott naturally remarks, how unreasonable it is to suppose that traditions—

converging from various points mutually self supporting, can be the outcome of legendary imaginings. It is for those, he adds, who contest them to prove that they are inconsistent with any known facts, and consequently baseless. Until then, he rightly contends, they hold the field.

As regards the name *Calamina*, which is mentioned in some of the writings as the place in India where the Apostle Thomas was martyred, there has been much speculation. Dr. Medlycott takes occasion to refer to the article on *The connection of St. Thomas with India* by Mr. Philipps, which appeared in *The Indian Antiquary* of 1903, and which we have already alluded to, because, as he says, vague hints were thrown out and 'speculation' indulged in to the effect that 'Caramana', our modern Karman in southern Persia, might represent Calamina. Mr. Philipps held that 'from a geographical, an ethnical, and indeed as it seems to me, from every point of view', the site of the Apostle's tomb ought to be looked for in that quarter rather than in Southern India. Dr. Medlycott, on the other hand, contends that Calamina never had a geographical existence, that the name does not appear in any of the older writings treating of the Apostle while where it is mentioned, it is added that it is situated in India. India, then, and India proper we should say, considering also the evidence already adduced, is the country where we should look for the tomb of St. Thomas. What place is there in India, asks Dr. Medlycott, other than Mylapore, which has ever set forth a claim to it? Decidedly none: in no other part of India, nor elsewhere, has such a claim been raised—that of Edessa was for a second tomb where the sacred remains rested after removal from India. Why, then, should there be any objection to its being placed in Southern India, and topographically at Mylapore, especially as Mr. Philipps himself admits, 'there is nothing inherently improbable in such a supposition'? As to 'Carmana' or Carmania of old, now Karman, Dr. Medlycott further points out that the Nestorians who had churches, priests and Christians in that part of Persia down to past the middle of the seventh century, must certainly have known if at any time it held the Apostle's tomb; that a claim so much nearer home would not have been overlooked by them; and they certainly would not have

come to India to search for it. Quotations are given from a letter of the Nestorian patriarch, Jesub, A. D. 650-660, addressed to Simoon, Bishop of Ravardshir, the Metropolitan of Persia at the time, to show how groundless the suggestion put forward by Mr. Philipps is. Dr. Medlycott adds however: "We owe it in fairness to the writer of the paper to add that having received from us a copy of the above passages, he reproduced them by way of rectification in a Note published in the *Indian Antiquary*, 1904, page 31, under the heading *Miscellanea*. This phase of the question may now be considered closed".

Dr. Medlycott himself goes further into the subject. He observes that the name does not appear in any of the older authentic writings treating of the Apostle. It appears first in a group of mostly anonymous writings in Greek, which give a brief summary of the doings, preachings and deaths of the Apostles. From this class of writing the supposed authors, Sophronius, a friend of St. Jerome, Hippolytus, Dorotheus and another are quoted as mentioning *Calamina in India* as the place of St. Thomas's martyrdom. From those writings again the name appears to have been taken up by some Syrian writers, and to have made its way into the later Martyrologies.

Dr. Maclean in his *Manual of the Administration of the Madras Presidency*, Vol. III—*Glossary*, under *Saint Thomas*, says that in the *Pascal Chronicle* is a fragment of a work by Bishop Dorotheus, born A. D. 254, in which he relates the acts and journeys of the Apostles, and says that the Apostle Thomas, after having preached the Gospel to the Partheans, Modes, Persians, Germanians, an agricultural people of Persia mentioned by Herodotus, Bactrians and Magi, suffered martyrdom at Calamina, a town in India; and that St. Hippolytus, Bishop of Portus, who flourished about A.D. 220, has a memorandum to the same effect; while St. Jerome, A.D. 390, speaks of the mission of St. Thomas to India as a fact universally believed in his time, and mentions Calamina as the town which was the place of his death. Dr. Maclean adds that Calamina is supposed to be Mylapore and that the statements of later European travellers to India indicate the undiminished strength of the traditionary

belief and the existence of a Christian Church and community on the spot keeping it alive. Dr. Maclean elsewhere says that Calamina is the medieval Latin name for Mylapore and suggests that it may be a corruption of Coromandel.

From the foregoing it would seem that *Calamina* is mentioned as early as in writings of the third and fourth centuries; but apparently the same Dorotheus and Hippolytus are quoted by Dr. Medlycott from a class of undated and unauthentic writings, while St. Jerome here is evidently made to do duty for Sophronius, whose short accounts of the Apostles in Greek are appended to St. Jerome's book *De viris illustribus*. Sophronius is referred to by Dr. Medlycott, with the remark that the authenticity of the manuscript discovered by Erasmus, whence these additions have come into Jerome's text, has not only been questioned but openly denied; but that it has lately been re-discovered (in 1896) at Zurich, and is a MS of the thirteenth century; that it is the same from which Erasmus had published the Greek extracts in 1516; that the MS. does not bear the name of Sophronius; that this the first editor, Erasmus, must have by conjecture suggested, as one Sophronius, a friend of the Doctor, had translated into Greek some of his writings. Accordingly, Dr. Medlycott would not place the origin of the word 'Calamina' earlier than the middle of the seventh century, the date of the earliest authentic records that of Jesuab, A. D. 650-660, where Calamina is mentioned. He is inclined to regard the name as fictitious, and ventures on a suggestion as to how it did get connected with the Apostle in the minds of the writers referred to, as the place of his martyrdom in India. Dr. Medlycott thinks that Calamina is probably a compound of the word *kalah*, the name of a port, the existence of which in the vicinity of India is historically beyond a doubt, and *elmina* which in Syriac denotes a port. This may be so; but without regarding the name as fictitious there seems nothing unreasonable in the suggestion that Calamina might not unlikely be a corruption from some other well-known name such as *Coromandel*, or the latter might be a corruption from the former. Neither is it unlikely that both these are corruptions from a still older name. One critic,

The Examiner of Bombay, suggested that possibly Calamina is the name of the "country of the Cholas" in which Mylapore now stands; or, in view of the many names in this district beginning with the syllable *kdl* or *cal*, it is possible that Mylapore or the neighbouring city of Madras was then called Calamina, or something easily corruptible by ear and transliteration into Calamina; or it may be a foreign rendering of the "port of the Cholas", or else a corruption of Karaminal or rather we should say Karumanal (black sand). This is the name of a small village on the coast north of Madras, which is habitually pronounced and written *Coromandel* by European residents at Madras, and from which, as Bishop Caldwell suggested in the first edition of his *Dravidian Grammar*, European traders might have taken this familiar name as applying to the Eastern Coast of the Peninsula of India. Bishop Caldwell, however, in his second edition, has given up this suggestion and has accepted that given in *Hobson Jobson* by Col. Yule and Dr. Burnwell, that the name is in fact *Choramandalam*, the Realm of *Chora*, this being the Tamil form of the very ancient title of the Tamil Kings who reigned at Tanjore. The name also occurs in the forms *Cholamandalam* or *Solamandalam* on the great Temple inscription of Tanjore (11th century), and in an inscription of A. D. 1101 at a temple dedicated to Varāhaswami near the Seven Pagodas. It was already suggested in the columns of the *Catholic Register* a few years ago that *Calamina* is evidently the Greek rendering of the Dravidian *Cholamandalam*; and it does not seem unreasonable to suppose, as was suggested by *The Examiner*, that *Calamina*, as mentioned by the old writers, was originally meant for the district or coast in which the town (Mailapur), where the Apostle was martyred, is situated. There is also the suggestion that, on account of the erosion of the coast in these parts, a portion of the town of Mylapore now lies submerged under the sea, the San Thomè Cathedral containing the tomb of the Apostle being now right on the coast. Supposing, as *The Examiner* remarks, the town was once called Calamina, or something equivalent to it, it might be possible to account for the loss of this ancient name by the destruction of the place which bore it, and for the growth of a new name on that site which still remains. Judging, however, from all that has been said we think

it more likely that Calamina and Coromandel are both derived from the same source *Choramandala* or *Cholamandalam*, the land of the *Choras* or *Cholas*, and that Calamina referred originally to the tract of country lying along the East Coast, on which Mylapore is situated, although subsequent writers might have taken it for the name of the town itself where St. Thomas was martyred.

As to *Mylapore*, assuming that the writers who mention Calamina had taken the latter to be the name of the town in India where the Apostle died and was buried, Dr Medlycott arrived at the conclusion that they were mistaken as to the name, and has accordingly entered into the further enquiry as to whether there is any mention in ancient Geography of the town Mylapore, where the tomb of the Apostle, from the evidence produced by him, is known to exist. From what we have said above the further investigation seems hardly necessary, since *Calamina* might easily have been meant for the tract of country in which Mylapore is situated. However, to pursue the investigation, Dr. Medlycott tries to identify it with Ptolemy's *Manarpha* or *Muliarpha*. Of the different texts examined by the author the latter form preponderates, and Dr. Medlycott argues that the form *Maliarpha* contains the two essential ingredients of the name Maliapur, which would be the form known or reported to the Greek geographers. A Greek desinence, as customary in such cases, has been introduced, so in place of *pur* or *phur* (which may represent a more ancient form of pronunciation) we have the Greek termination *pha*; nor has the sound *r* of the Indian name disappeared, for it has passed to the preceding syllable of the word. He adds that if we take into consideration the inaccurate reproduction of Indian names in Ptolemy's present text, it is almost a surprise that so much of the native sound of the name is yet retained. It must be admitted that the name, Mylapore, is not mentioned by other writers until about the fifteenth century, but the use of the name *Calamina* for the coast or tract of country might account for the non-mention of the town situated therein, until later writers became more precise. The fact, however, that the maps illustrating Ptolemy's geography place *Maliarpha* where the present Mylapore would be shown is much in favour of Dr. Medly-

cott's view. The same identification was suggested previously by D'Anville, the French geographer of the eighteenth century (*Geographie Ancienne Abrégée*, Paris, 1788); as also by Paulinus à Sto. Bartholomeo, the Carmelite missionary of the West Coast (*India Orientalis Christiana*, Romae, 1794).

Referring to recent Anglo-Indian authorities we find that Hunter in the *Imperial Gazetteer of India* states that the name *Mylapur* is spelt variously—*Mayilapuram*, or Peacock town; *Malaipuram*, or Mount Town; *Meliapur*, *Mirapur* (by the Portuguese); and *Meelapor* in the *Tohfatal Majohudin*; that it has been suggested that it is the *Malifattan* of Rashid-ud-din, but that more recent inquirers favour the identification of Negapatam with *Malifattan*. Dr. Macleane in his *Manual of the Administration of the Madras Presidency* gives the derivation of Mylapore from *mayil*, Tamil for peacock, and *pura*, Sanscrit for city, with reference, according to the Brahmins, to the tradition that Parvaty worshipped her husband Shiva in the form of a peacock. According to the local Christian tradition the name would seem to be similarly derived, but with reference to the story ascribing the death of St. Thomas to an arrow aimed at one of the peacocks which were about him while praying in the wood and testifying to the fact that peacocks were plentiful in the locality then.

In an earlier paragraph we pointed out that Dr. Medlycott had fallen into the error of stating that Mylapore was subsequently named San Thomè by the Portuguese and that Mr. Philipps had made the same mistake, while only the eastern part of Mylapore which includes the shrine has been so named. We find with surprise the same mistake occurring in an official publication like Hunter's *Imperial Gazetteer*, from which we have just quoted. Against *Mylapur*, "(*Mailapur* or *Saint Thomé*)," is entered, and lower down it is stated that the shrine, regarded as the tomb of the Apostle, was visited by several travellers in the 13th and 14th centuries, and that it attracted the Portuguese to the spot, and gave the Portuguese name to it. Dr. Macleane in the *Madras Manual* more correctly says that San Thomè forms the extreme north-eastern part of Mylapore and that the natives have no

separate name for it. As we said, even now Mylapore is taken to include San Thomè and the Bishop of the Diocese is styled "Bishop of San Thomè de Meliapur." A still more serious mistake in Hunter's *Imperial Gazetteer* occurs under *Saint Thome* against which "(Malaipur, Mylapore)—Suburb of Madras City" is entered, with the additional information: "Known as Little Mount, where according to tradition, St. Thomas, the Apostle of India, was martyred, and on which stands a Roman Catholic Church". How *Little Mount*, which is 6 miles to the S. S. W. of Fort St. George and is in the Sydapet taluk of the Chingleput district, got mixed up with *San Thomè* in the mind of the official who gave Sir William Hunter the information for his *Gazetteer*, is inexplicable.

The closing Chapters of Dr. Medlycott's book are devoted to an examination of the claims put forward from time to time by ancient and modern writers on behalf of certain alleged Apostles of India in opposition to the claim of the Apostle Thomas to be the first who conveyed the light of the Gospel to India. As we remarked at the beginning Dr. Medlycott argues that as there is clear and sufficient evidence, which he produces, to show that the references to India, when made in connection with the alleged apostles of India, were to some other country to which the writers applied the term for want of better geographical knowledge, the apostolic men referred to had not preached the Faith in India. Besides, it is proved that there were already Christians at the places visited by some of them.

To sum up, the weight of evidence and probability would seem plainly to support the following conclusions:—

(1) that St. Thomas did visit and preach the Gospel in *India*, that is India as we know it now;

(2) that, as the Acts of St. Thomas state that the Apostle preached "throughout all India", and as Mr. Fleet says the term "India" as used by ancient writers included the whole of the south-eastern part of Asia on the south of the Himalaya Mountains so as to take in Burma and Siam, Cochin-China, the Malay Peninsula and the Indian Archipelago, there is no reason to exclude

Southern India in the face of this fact and in spite of the persistent local traditions and other evidence connecting St. Thomas with it;

(3) that the Apostle did visit the Courts of two Kings reigning in India, one of whom may be taken for certainty to be *Gondophares*, while the other mentioned in the Acts as *Mazdai* may more reasonably be identified with *Mahadeva*, a name common enough among Kings of the South Indian dynasties, than with *Vasudeva* of Mathura;

(4) that the Apostle was martyred in Southern India and was buried at Mylapore;

(5) that his remains were at a very early period removed from India to Edessa, thence to Chios and finally to Ortona, where they now repose;

(6) that, as appears from St. Ephraem, at the original removal part of the remains were left behind in India, and the relics still preserved in an ancient reliquary in the Cathedral at San Thomé are evidently fragments of what remained in the tomb.

After all we have said we feel we have not done justice to so scholarly and interesting a work as Dr. Medlycott's. A work so full of research deserves to be more widely known, especially in scientific quarters, and yet it was with surprise that we found Dr. Grierson, in his article on "Modern Hinduism and its debt to the Nestorians", in so recent a number of the *Journal of the Royal Asiatic Society* as that of April last, refer to Mr. Philipps's articles, in the *Indian Antiquary* of 1903, on *The connection of St. Thomas the Apostle with India*, as the latest researches on the subject. Probably through some oversight on the part of the publishers Dr. Medlycott's work has not been communicated to the *Royal Asiatic Society*.

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THE HISTORY OF THE SUFFIX *KAL* (கல்).

“Grammatical gender has been,” says Dr. Caldwell, “more fully and systematically developed in the Dravidian tongues than in perhaps any other languages in the world.” As in pronouns, there is the same development of gender in the verbs also, which, in the Indo-European languages, is ignored. It is a unique refinement of the Tamilian tongues. It is remarkable that the gender denoting terminations *n*, *l*, *r*, *d*, and *a* are found in several other languages. In some Caucasian dialects *n* and *l* are used as masculine and feminine terminations respectively as in Tamil. Some of the Teutonic tongues form their plural, as in Tamil, by the addition of *r* to the singular: the plural of child was *childer* in Old English. The suffix *d* (*du*-euphonic) of the Tamil neuter singular is very common in the Indo-European tongues: compare the English *that*, *it*, *what* (neuter of *who*); the Latin *illud*, *id*, *quod*; the Sanskrit *tyat*, *etat*, *yet*, with the Tamil *ad-u*, *id-u* *ed-u*. The Latin neuter plural ends in *a*, as a rule, as in Tamil.

These are gender-denoting suffixes. There is another suffix in Tamil used as the sign of plurality: that is *kal* (கல்). Such as nouns of *Higher Caste* (உயர்க்குலம்) or *Lower Caste* (அடிகுலம்), which cannot take the gender-denoting terminations form their plural by adding *kal* with their singular forms. Though *kal* is now

having a meaning of multitude and added to a word of singular number in order to give it a plural meaning. So the words *ma(k)kal* "men" literally, "man-assembly" *ma(k)-kal*, "animals," lit. "animal-mass," *maram-kal* "trees" lit. "tree-collections" etc, were originally compound words formed of *maga* (மக)-*man* பகal (கள்)-mass etc. And *kal*, like most terminations, is the remnant of some word which was used in general to express the underlying idea of multitudes and there is little doubt that the word expressing this idea is *kalam* (களம்), meaning gathering or collection. *Kalam* is now used in the following sense : (1) தெறுகளம், "a thrashing floor," or "a place where grains are gathered." (2) போர்க்களம், a field of battle, or "a place where armies are gathered," (3) தொழுதளம் "a place where cattle are shut up."

Though the root of *kalam* is now lost in Tamil, roots identical with it are found in the Aryan family of tongues. Compare the Sanskrit *kal*, "to count," the English *cull*, "to pick"—and the Latin *coll-igo* "to bind," or, "connect." It is no matter of surprise that the roots of the words common to both families Tamilian and Aryan lost in one, are to be found in another. We shall exemplify this by one or two illustrations. Prof: Sayce says, "words like our *door*, the Latin *foris*, the Greek *dura*, the sanskrit *Duvaram* cannot be traced to any root, that is to say a group of cognate words, has either never existed or else so utterly forgotten and lost that we can no longer tell what common type they may have represented." If European linguists apply to the Tamilian language, it will readily lend them the key for their 'doors' which the Aryan tongues have lost. The supposed lost root of these words is well preserved yet in Tamil. It is *tira* (திர) "to open" pronounced vulgarly *tora*.

From these we clearly see, how among the Tamilian and Aryan languages words and roots are tied and twisted together and, how the root lost in one branch is found in the other. If European philologists study the Tamil language, one of the oldest,

richest and most refined of tongues, as well as they have done Sanskrit a new light will be thrown on the comparative science and we may insist and state that a thorough study of Tamil will profit an etymological lexicographer as well as a philologist.

Prof : Seshagiri Sastriar holds another theory. He states in his philology that *kal* is a modified form *var* (वरि) a plural suffix, and that it was originally used with the higher caste nouns and then came to be used with lower caste ones. According to him *maram-kal*, "trees," *erudu-kal*, "oxen" &c., were once *maram-var*, *erudu-var* &c. It seems rather strange. It is not necessary for us to discuss here whether *kal* is a modification of *var* or not; for there is no such suffix as *var* in the Tamil tongue. Dr. Stevan's opinion of *kal* to be an elided form of Sanskrit *sakala* may seem to our readers more appropriate than Mr. Sastriar's, though the one is as incorrect as the other. There is nothing to hesitate that the particle *kal* is an elided form of *kalam* "collection" "gathering" as already explained of.

Let us now enter into the history of this suffix *kal*. It is an ancient plural denoting particle, even perhaps, older than *ar* and *a*, the plural formative suffixes. It is capable of being traced back to an early period in the history of the language. The antiquity of this particle "*kal*" can be easily established by its occurrence throughout almost all the Tamilian tongues either Eastern or Western. In Telugu and modern Canarese this particle is "*kalu*," as those dialects do not generally allow a consonant at the end of words. But in Malayalam and in ancient Canarese it is *kal* as in Tamil. It will not be astonishing if we find traces of this much used particle, one portion of it being used by one dialect and another portion by another member of the same family. Even in colloquial Tamil such occurrences are not uncommon. The illiterate peasants say "*nanga*" and "*ninga*" for "*nangal*," "*we*," and "*ningal*," "*you*" and "*avargal*" "*they*" is vulgarly said '*aval*;' in the former the last portion of "*ka*," and in the latter the first portion are left.

We observe the same in other cognate dialects. The corresponding plural suffix of (Tam.) "kal or (Can.) "kalu is 'lu' in Telugu and in Tulu; there the first part of particle is omitted, yet in some instances the suffix 'kal' is fully exhibited in Telugu. The plural of 'guru' is 'gurukalu'. Most of the nouns ending in 'mu' in 'Telugu, as "maramu "tree, 'Kolamu "tank," "valamu "beauty," etc. have their plural as "marankulu, "kolankulu, and valankulu &c., modified from the corresponding Tamil maram-kal "trees" kulam-kal "tanks" and polam-kal, "beauties." It is obvious that "kulu in those words is a modification of "kal or 'kalu. But the Telugu grammarians, without a full study of the parent tongue erroneously analyzed these words, distributing them as "marankulu etc., in which they thought "ulu was the plural suffix and the remaining parts "maranku etc were stems in singular. But as there were already separate singular forms as "maram, "kolam etc. the inorganic addition of "ku to the singular became optional (vide. Prof. Seshagiri Sastriar's "notes on Aryan and Dravidian Philology," Introduction pp. xii—xiv)

As the Telugu people or otherwise as they are called Vadugar "The northern Tamils" were for many a century, in early ages, the most powerful and prominent people and the ruling race in Northern India, they influenced the barbarous tongues of the neighbouring countries as well as the Northern Mountainous tracts, with their vocabularies and civilization. We, thus, see that many dialects of Tibetan Family possess the Telugu plural suffix 'lu, especially those of the North-Eastern frontier.

On the other hand, the Gond and Brahmi, as well as the Western tongues of the Tamilian Family, i.e., the Hungarian, Finnish etc., takes, as plural suffix "k, "ka, or "ak, the other portion of "kal, omitting the last part, in contrast to Telugu, Tulu etc. Thus the plural form of the Hungarian "haz "house," is 'hazak; the plural form of nai, "dog" is naik in Gond. As the Telugu language influenced the neighbouring tongues of other

family, so we see that the western branches of the Tamilian Family influenced the other neighbouring tongues belonging to the Turanian Family as the Lappish etc. with their vocabularies and civilization.

Even the Armenian tongue, one of the Aryan family, which had much contact with the Tamilian tongue in its Native-Elam had participated its plural denoting particle just like many other vocabularies, viz. the plural of tu "thou," is tuk "you." And in new Persian and in Turkish, though both of different families, we see the Tamilian "kal some or other way modified and used.

These incidences prove not only the very antiquity of the particle "kal, the elided form of "kalam "collection" or "gathering" but also the importance and influence played by the early Tamilians in the ancient world. It is high time that we should begin the study of comparative science of the language which will throw new light in the world's history.

Pandit D SAVARIROYAN M.R.A.S.

2. Desire for the companionship of the good, love for the virtues of others, reverence for spiritual teachers, diligence in acquiring wisdom, love for their own wives, fear of the world's blame, reverence for Siva, self-restraint, freedom from the acquaintance with evil men-wherever men dwell endowed with virtues like these, they are always revered.—*Bhartrihari*.

THE FUNCTION OF DEATH IN THE ECONOMY OF NATURE.

Your dear one is gone—a sense of loneliness comes upon you. You see Death before you. You find it all a chaos. You are lost in the gloom of pain. Heart-piercing agony rushes through you, dim and fast. The world smells a tomb. Death is deaf and loud. The sense of parting, of loss, of desolation, submerges you in its ebb and flow. Through darkness and despair, death thunders for its victim. You resign your dear one, and beat your breast and tear your hair. You have yielded one of the richest of your heart. World becomes dull: business a pain. The knife of pain is deep in your heart. Your love is made infinitely sweet by the thought of an irrevocable loss. Where Love is gone—where heart weeps tears of blood—there life bespeaks a grave of dead, dark despair. Love breaks away: lips tremble with broken sighs: and heart is riven with sorest pangs. But know you not that sweet meeting succeeds sad parting? Who can quench the words of an afflicted heart? And who can blow out into vapid air the sparks of truth? Where is your beloved one,—a seraph-winged soul? Know you not that soul sweeps through all eternities? From the storm of sense a life departs. You weep and bleed for being left behind. The beauty and the light, the characteristics and the deeds, of your beloved one, pass from a seeming chaos of death into the holiest of dreams. The splendours of your dear one rise and spread. Through the thunder and darkness of death, you fall to understand the light and music of your loved one. Gloom fills you—but light fills your love. Discordant is the note of your heart—but music is the life of your dear one. Sweet is the music of an ever advancing soul. Life is a lyre, the possibilities a music. No subtle device this to beguile sorrow but a melodious and a marvellous truth. Life is full of possibilities and for ever. Why are you heavy with sorrow, so selfish? And why not seek the joy divine?

Death is the law of nature and the duty of life. To discharge an obligation is to be at peace with a fact of nature. Death is inevitable. As sure as there is a beginning, as sure there is an ending. As sure as there is becoming there is dissolution. Death does not put the extinguisher upon hope. Every fibre of the human heart thrills with the anticipation of a life of a better type. The mind of man ever thirsts for every possibility of every hope. From the depth and void of death the light of hope peeps forth through a dark and gloomy future. In her providence Na-

ture has made Death necessary. And in his prudence, man should make a choice of the necessity. A cheerful compliance with necessity is wisdom. A reasoned consonance with the inevitable is an enduring peace.

Be and do what you will, your elements will be scattered. Live when, where and how you will, death will mark you down. It may be now, or a century hence: it may be here, or somewhere else: it may be in this way or any other manner: but what is that to you? The fact of death is there. What should I stay for? To do good? Where is doing good without being good? Can you not become good and thus do good by paying your tribute to nature? It is blind talk to say that we do good to another. If we but refrain from doing an injury to another, it is doing good. There is no such thing as doing good, positive. The negation of evil is what you call good.

Who can escape death? The loudest orators, the deepest philosophers, the bravest heroes, the most widely-read scholars, the most knowing ones, the best and loveliest of our race, have all dropped into oblivion. Men who were enormously swollen with conceit; men who merrily passed through every selfish crime; men who claimed and reserved to themselves all honour; men who have withered the heart and hushed the voice of their fellowmen—have all been dissipated into nothing. Men who with a heartless jealousy and with a miser's greed, grudged any the least due to others, and coveted and sought to possess every good thing of the world, they are all gone. Their place knows them not. The most shining ones, the most beautiful ones, have all passed away. Even those conceited asses which played many a silly prank, which arrogated to themselves all wisdom, have all been kicked down. Such is the frailty of life. And such is the ridiculous foolery of an idle conceit.

A molecule grows and dies: a continent grows and dies. Look at the rise and fall of nations. This is the law of nature. And who can break it? Nature begins, ends and renews the world. If the world lives and dies, and gives place to a new, then how can you, an infinitesimal part thereof, refuse obedience to the Government of Nature. We live to die: and we die to live. This is the fact of existence. Every atom, every being, is connected with every other in mutual harmony. Through an infinite succession of change, every part of every component being, lives and dies, to make something else in the universe.

This whole universe will live and die, and change into some other universe. Nothing can ever be completely lost. This is the

law of nature. When such is the fact, where is the reason in the grief for the dead? I will allow a tender tear for the memory of the dearly beloved one, but I will put down excessive grief and undue wailing to morbid sentimentalism. Nor do I see humanity in a heart dried of all emotion. Man is not all intellect, but he is largely emotional. Where intellect and emotion blend into one harmonious music, there is the blessing of a high, rational being. What though my prattling child sinks at last into a mass of pulseless? What though my charmer falls down thoughtless, speechless and motionless? I saw my charmers in my child and wife. But I see them no more. But what was the condition of my relationship with them? Was I not under the charms of my mortals? Did I make friends with the immortals? And why grieve, then, when they have flown away from my horizon? Talk not of a short life. A life of virtue is long enough even for a mortal's time. Talk not of falling into annihilation. Nothing can produce nothing. Something must have come out of something.

"Our deeds follow us from afar. And what we have been makes us what we are." And after death we shall be what we have now been. We don't know what life is. Science has not yet wrested from nature the secret of life. But this we know that life has not come out of nothing: and will not go down into nothing. No force—no energy—shall be lost—is the decree of nature. Matter and force have all along been evolving improvements through many and various conditions. And yet the conservancy of energy is maintained. And yet matter remains just the same in the sum total. Such is the Providence of Nature. After all matter and force may not at all be different in kind but different shades of one and the same substance in varying conditions. Well, let this stand here. In the beneficence of Nature, something dies to put forth a new life. Death does not stop progress but leads mortals to new glories and fresh possibilities. Death lays aside the old form of a life and clothes it with a fresh and starts it on new lines with new conditions. Such is the Function of Death in the *Economy* of Nature. Why mark the presence of death with all that is hideous and gloomy? Drunk with sorrow, we miscall our bright and generous Mother a dark devil. Death—a Mother? Yes, I am born of something dead. Something else will be born of my dead self. It is death which has produced me and it is death which shall produce some new being out of the present I. If there is mystery in the birth of my I, there is mystery in the death of my I.

Through a series of changes my I is born: and if it comes to face death it is not that it has dissipated into nothing as it seems.

How can it? What has come from afar will go far, far away the seeming close of its career to-day. Death charms us into a sleep, and life means our weary restless hours. And what is this I? A group of form, sensation, perception, discrimination and consciousness, touched by a peculiar tone of characteristics, which reveal themselves as an individual in a fleeting personality. And when this individual bound down by laws as certain and unerring as those which govern the whole cosmos, dies or rather pauses a while to begin his career fresh with the experiences that he or she gained, it is not that he or she is done up, but passes on from height to height. Matter or energy never dies but changes from one condition to another. Life never dies, but changes and passes into a new life. Our past experiences reveal themselves in us as conscience. And our present ones will be the memory of the future. Death sums up the Past in the Present, and brings up the sum of good and evil tendencies (which is the soul) of the present to the fresh possibilities of the Future. So we see Death performing a noble function in the evolution of all that is.

The whole universe stands decreed to the conditions of birth, growth, decline and death. In the death of one lies the birth of another. The "loss" here is a "gain" somewhere. In the death of an error lies the birth of a truth.

Death is a powerful educationist. Death warns us against our cleaving to transitory things, breaks our morbid attachment to fleeting relations, educates us out of our silly conceit, of our stupid arrogance, and of our foolish pranks and selfish crimes. Death presents life in its true colors. Death stands above all human power, all human learning, all human beauty and all human glory. In the light of Death, life, however pretentious, looks poor and pitiable. What though you cover a continent with your title-deeds—or an ocean with your commerce? What though you make a mint of money, or command the world's market, or live in all the circumstances of a mighty potentate? Death will take you away. And who can obstruct it in its duty? You grow conceited and look down upon struggling ones, because you have made a set speech in the council, because you have read a lesson to the senate, because you have written a learned judgment from on the Bench, because you are a successful this or that. But death laughs at you all the while for all your petty pranks and shows you at last how small you have been though so pretentious.

Death reveals the hollowness of self-seeking. Death shows self a fleeting phantom, and counts its seekings a mistake. We

want money, but we would not allow another have any part of it. Nay, we would grow rich and powerful with the blood of others. We want to make a name: but we will not allow another to make one for himself. We would do all to kill him in his reputation. So on with all the coveted things of the world. No learning is a guarantee against self seeking of a most savage type. Such is the strength and mischief of self-seeking. Cannibalism we pretest against. But there is yet cannibalism amongst us in a different form, but worse and more subtle. Cannibalism you can see face to face in the race for wealth and woman, for food and drink, for shelter and conveyance, for name and fame, for power and glory. But even savage self-seeking comes at last within the reach and grasp of Death. The rich grow vain and heartless: the poor mean and insolent: the "learned" swell with conceit; intolerance, prejudice and barbaric selfishness. But life is fleeting. Death blanches the arrogance of power and the conceit of learning, into a puff of smoke or into a handful of dust.

Even those Jugglers who live a devil and talk and write a bible, who to secure and further their own selfish ends, seek to hush even the voice of an angel, who in the name of a God of whose praise they are loud, would crucify that very God if he should appear just now in flesh and blood,—even these Jugglers who are having a good time of it by throwing dust into the eyes of the multitude,—even these Jugglers of so many forms and types,... even these cannot outwit death. No hypocrisy however subtle, no rascality however keen and successful, can evade death. Death masters everything in nature from the countless sands to the starry hosts. Why, even the loudest fame dwindles at last into a solemn silence of a oblivion: even the most extensive wealth spends itself into vapid air: even the most resplendent glory sinks at last into a void of gloom. Death stands at the end of each and all. We covet this, and hate that. We grow our pretensions: we stunt our sympathies. We seek a fleeting pleasure and spill blood from the heart of another. But when death knocks at our door, where is our boasted learning? where is our vaunted power? where is the strength of woman villainy? Where is that lovely form of flesh and muscle we have adored? No gold can bribe, no honour can charm Death into silence. But then. Because death is so stubborn death is not to be feared as an enemy. We must rise and go forward to bid Death welcome. Death, even when threatening, is extremely kind. Death robs us of all fear. The very thought of death transports me with joy. Standing by the side of Death I count every dreaded object a sham and every coveted one a trash. I care not for what the world gives me and what it takes away from me. I

see in me no craven fear, no selfish sorrow. It is all joy where the thought of death is.

Death is comfounded with pain. But nothing can be farther from truth. Where death is not, pain is. Where pain is, death is not. This is the truth of it. Death is no sensation—but a suspension of sensation. Where unconsciousness sets in, pain beats a hasty retreat. Ignorant of nature's laws, we are broken to pieces and ground to dust: Knowing them, we win an empire of joyous peace.

Death is a joy! Why, you see before you a trouble, and you look to death for comfort. And death comforts you and gives you peace. Well, death tells you that even this large seeming trouble shall pass away. And then. You come to rate yourself very high by reason of some accidental advantage which you happen to possess over others. Then death comes to you and tells that this advantage or privilege of which you have grown unreasonably proud and by which you have grown foolishly contemptuous towards others, is not to endure for ever, that this also shall pass away, and that you shall soon be the feast of worms. Death gives us enlightenment, if we only know how to learn lesson from it. Death tells us that we are all one, in as much as we are all bound to it. Thus death breaks our sense of separateness. The death of separateness heralds the birth of joy. Where there is no separateness, there is no ignorance: and where there is no ignorance, there is no attachment: where there is no attachment, there is no hate: and where there is no hate, there is joy. Death breaks our narrow separateness,—only to give us a larger vision of the united whole.

All flesh is grass. No chancellor, no statesman, no millionaire, but is flesh. From a prince to a pauper, from a fool to a wiseman, every one passes away before our very eyes like a vanishing ghost. Death wraps our senses up in sweet oblivion of all our mortal concerns.

Why break our hearts because we are to die, as though we are to grieve because we were not born ten centuries ago. We appear only to disappear. And we disappear only to re-appear. We rise to fall. And we fall only to rise again. We gain to lose. And we lose only to recover it. Beauty blooms only to wither. And who knows from withered fragments a fresh beauty may not bloom with an increased brilliancy?

Talk and write what you will about "Annihilation." But there is hope throbbing and pulsating in all. Nature wants a balance. And death works for it. The concerns of life are transient: yet

we are so restless. Self-conceit takes myriad shapes, bears a thousand names, and does countless mean things. If nothing else, death gives us peace. If life is a constant parting, *Death*, at worst, takes up to a place where there can be no parting. But death counts life a scaffold, and progress an edifice.

Right or wrong, it is truth to us which is in accord with our hearts. And the hope of a better life is an instinct written deeply in the heart of man. Far down in our hearts we hear the gentle whisper of a beautiful hope that nothing on earth should go to naught.

Behind and before you and me there is Necessity. And Necessity acts in certain sequence. No theory spun of barren words is this! But a fact! Fear Nature? No—Never. Nature shall take me as a mother to her arms, and awake me back with a life-and-death call! Pain of loss, of separation, may howl. But death sheds beauty and deep softness over life. Words are breath. Escape from illusive fancies unto truth. Death is death no more: but rich with the suggestions of beauty, of hope. Come what may: I am safe in the hands of Nature. Nature has brought me up. I resign my future unto Her. Her will shall be done. She has given me being and when She through death demands it, I will deliver it up with a resignation that is sweet and with a piety that is true. Let Her set up my I in whatever form, in whatever condition she may choose. To those who trust to Her She vouchsafes joy.

When death, the confidant of nature comes to us, let pain and despair go. Whatever shape death may assume, let us stand straight in her presence and lift her veil, and we will behold higher forms and grander ends.

In the embrace of Hope let the dead sleep. Hope puts a star of thought in the night of grief. Let us swear obedience to the Will of the Inevitable. Let us do the Bidding of the Environment. Only then, and not till then, can you understand the Function of Death in the Economy of Nature. Only then, and not till then, can dark despair cease eating us up. Only then, and not till then, will Hope sing in all silence her hearts' melody on the air's soft stream. Away Despair! Thy wild dance maddens me! Let Hope be my stay, my minister. Let naught ruffle my peace!

Think of the eternity of Time! Think of the immensity of Space! Which record will tell our story, aye, the story of even this planet? What fraction of space, what part of time, goes to the formation and duration of a mortal? How many planets could not Time and Space survive! How little and short is man! What

shadows we are—and what shadows our relations and concerns are! He who is at peace with Death is a King of Kings, a Lord of Lords. No fear, no want, no pain, can assail such a Soul of Beauty and Joy. With the hopes of Death I count a world's word an empty sound : and a world's little passing pomps an idle show. Imbued with the dauntlessness of Death I defy every storm of Care, of Pain, of Hate. In the light of Death how small the victories, how tame the terrors of life look! Looking to Death, I am content to live a quiet and peaceful life—content to fashion a beauteous character out of every circumstance—content to let my life remain unknown, unrecognised and untold.

Under the reign of Law, not evil but good shall fall at last—far off—at last, to all. All action all suffering, shall bear at last, their fruit and flower. Hope touches the world with living flame and emits rays of Happiness. Death and Peace shall meet at last. By a series of operation death works out undying peace. Paradox as this may appear, this nevertheless contains large truth. We creep along the labyrinths just to climb the rocks: we pass through death to immortality. In truth, our aspirations bear us on so far as to place within our grasp the highest joy that we are capable of enduring. In truth, we laugh at sorrow and mock pain with smiles, when Hope demands from Nature her fairest star.

A. S. MUDALIAR.

If you would be a man, speak what you think to day in words as hard as cannon balls, and to morrow speak what to morrow thinks in hard words again, though it contradict everything you said to day.

R. W. Emerson.

Carve the face from within, not dress it from without. For whoever would be fairer, illumination must begin in the soul ; the face catches the glow only from that side.

W. C. Gannett.

It is what you are, not where you are. If a young man has the right stuff in him, he need not fear where he lives or does his business. Many a large man has expanded in a small place.

Edward Bok.

RELIGION AND ETHICS.

(Notes of a Lecture by Mrs. Besant.)

There was a time in Europe a few centuries ago, when the prevailing idea was that faith was everything and conduct mattered little; a man was judged by what he believed and not by what he was. This idea was carried so far that Melancthon is reported to have said that "heresy is worse when eaten off a golden dish" that is to say, the heresy of a good man is more harmful than that of an evil one, because his conduct recommends the heresy. Belief was then of so much importance that men were burned alive for believing wrongly and everything turned on questions of dogma and doctrine. Now we find exactly the opposite view; people are apt to think it does not matter what a man believes if he acts rightly, he is to be judged by action, not belief; conduct is all-important, and belief matters very little. This is the result of the reaction from the former position. It does matter profoundly what a man believes; not because his salvation depends upon it, he is just as safe whether he believes one thing or another, but because his character is the result of his thought; no one who recognises the enormous importance and effect of thought can ever say it does not matter what a man believes. Religious beliefs, both past and present, very much influence ethical ideas, the rules on which conduct is based, and you cannot leave out the influence of thought with regard to conduct any more than with regard to other things. Man is created by thought, as a man thinks, so he is. If this is true it cannot be a matter of indifference what are our beliefs—whether we think rightly or wrongly of the Supreme Life, and of our own lives, whether we think that we are living one great life, with many births or deaths, or believe that a man is born and dies once only, and that all his future depends on it. These things all bear on ethics.

Let us see how far historically religious and ethical systems have been conjoined. It is sometimes said that the ethical system grows out of the religious and its sanction is a religious one. But this is not universally true. The morality taught by Confucius, for example, had not a religious basis, so far as we can see. His morality was based on the idea of utility to society and appealed to the moral instinct rather than to the religious sanction; not to the will of God, but to its own inherent rightness, depending on reason. So we find he lays down various great principles of conduct appealing to the reason. One of these is characteristic of his habit of thought, and is somewhat in conflict with the teaching

of most of the great teachers of the world. (On this point the Western mind would be more inclined to agree with Confucius. It is a fundamental principle in all religions that we should return good for evil. But Confucius dealt with this in a very common-sense way; he said, recompense good with good, but evil with *justice*. Now that is a very fine thought, and is true with regard to the judge, the statesman and the magistrate. In the Sermon on the Mount there are some beautiful moral precepts as for instance, "if a man take away thy coat, give to him thy cloak also;" a high, noble morality, but not the morality for the State. If a judge were to take his cloak and give it to the thief, every one would cry out against him, and he would be removed from his position. It is true that evil can only be cured by the opposite good. So Lao-Tze said:—"the miser I will treat with liberality, the liar with truth, the cruel with kindness, and thus all will become good." But in dealing with social matters, it is necessary to have the rule of Confucius, and to recompense evil with justice. Confucius stood alone on this point, perhaps because he, unlike most of the great spiritual teachers, was concerned with social order rather than with individual ethics.

One of the modern schools of morality takes *utility* as its basis, and builds upon that its maxim of "the greatest happiness for the greatest number." It is a noble system of ethics, and does not lack purity and nobility, but it lacks inspiration and motive power. The rule that the right is that which brings the greatest happiness to the greatest number is imperfect, because it does not include all. What about the minority? Is that to be trampled down to secure the good of the majority? There is something lacking in the theory that takes this principle as its basis. Right is that which brings about perfect happiness for every sentient being. But even supposing the principle of the utilitarian to be satisfactory, there would still be something needed to make it binding. It is binding on the unselfish man; when you say to him that he should sacrifice himself for his country, the man who is highly evolved, intellectually and morally, will answer to it and will say at once that it is quite true. But it will not appeal to the selfish or undeveloped man who could not answer to the thought that the good of the whole is more than the good of the part. He would say "what has posterity done for me, that I should trouble about posterity?"—a manifestly unanswerable question.

William Kingdon Clifford has put this matter on a strong foundation, though not quite complete. He says that the human race is a unity, and one generation grows out of another; whatever

the present has a literature, philosophy, and so on, has come from the past, and since all we have is a legacy from the past, we are bound to increase it and make it richer for those who will come after. But when you are dealing with people in general, you want something more than that, for a nation is made up of selfish and brutal people as well as the noble and highly evolved; and something imperative is needed that will appeal to every one, both the educated and uneducated. This cannot be found outside religion, and on the nature of the belief will depend the nature of the ethics. In France an attempt was made to carry out the teaching of morality without religion; religion was put entirely on one side, except in religious orders, and duty to the country was put forward as the basis of morality; but this was not found to lead to high patriotism or purity of life, nor did it produce a binding sense of unity; and the nation went to pieces under attack. Human nature was too strong and something more was needed than an appeal to ethics.

The foundation of religion is the One Life, the only sure foundation we can have. There is but one life, the same in every one; we are leaves of one tree. By the fact of this common life an injury done to one is an injury to all; injury to your neighbour is injury to yourself, and there is no hope of escape from the effect, any more than a man could expect to escape the punishment for a crime by changing his coat. The unity of the Self is the fundamental truth on which both ethics and religion are based. From the standpoint of religion the strength of this belief lies in the fact that you do not want any external proof of the existence of the Self. Proof comes as you realise yourself. Realising the One Self, the identity of the Self in God and in man, religion becomes self-poised. The true basis of ethics is that we have a moral duty towards all creatures not only towards man, and it is here that the fulness comes in which is lacking in the utilitarian system. You can then no longer talk about the majority for the minority is also part of the one life, and you cannot leave out from the circle of that life even the meanest creature. Universal happiness is the object of the universe, and not the most trivial life can be excluded. The utilitarian is right in his object, but he does not recognise the fact that happiness and divine life are identical, and that every happiness short of divine bliss is impermanent, and does not satisfy the demand for true happiness which is found in unity with itself and with others. Happiness is the one thing we are all seeking; it is the inevitable goal, because the Self is bliss, and it must find in every being the realisation of itself. This idea is found in Hinduism; the aim of the philosophy is to put an end to pain and

to find peace. And as the Upanishat puts it, a man might as soon try to roll up the ether as leather, as to escape misery without the knowledge of God.

The next question is, how will religious beliefs affect fundamental laws? What is right and what is wrong? To a man who believes in an extra cosmic God, who created the world at a particular moment of time, the world is outside God, not part of Himself, it does not share His inherent nature. Laws are imposed upon it by the will of God, from outside, and must be obeyed like the laws of a king or parliament, which are imperative because the ruler is recognised as supreme, they are artificial and carry with them the idea of reward and punishment. According to this view of God and nature, there is no common factor between them, nothing which makes happiness the inherent result of good, and misery the inherent result of evil. The religions based on the idea of reward and punishment are always marked with this atmosphere of artificiality. Take the articles of the Church of England, to which every clergy man is supposed to subscribe. According to these every man is born sinful, because of Adam's sin, and is therefore an object of God's wrath and condemnation, by reason of his birth, which he does not choose; and the penalty is everlasting punishment. But this was felt to be too horrible, and so a scheme was made by which it might be avoided. By baptism the child was made a child of God instead of a child of wrath, and the imputed sin of Adam was balanced by the imputed virtue of Christ—beliefs which are utterly untrue, but necessary if the primary statement is admitted. The result was a false idea of rightness and confusion of mind; right came to mean that which God commands, there was no criterion outside His will. It was impossible to argue from what was seen in the world around to the mind of God, for the evil man became rich, the good man was poor and unfortunate. Christians then fell back upon an authoritative book; but here there are the difficulties of translations, MSS. etc; a standpoint of right and wrong based upon a book must always be unreliable. But if the world is the expression of the Divine Life, that in which God Himself is immanent, then the laws of nature are the expression of the Divine Nature; there is no question of reward and punishment, but of inevitable sequence. Fire burns, and if a hand is put into the fire, the burning of the hand is not a punishment, but a natural result. Ignorance may put its hand into the fire, and may learn by it, and it is the same with all the laws of nature; the results are all beneficial, bringing increase of knowledge; by every experience we learn the nature of life.

Seeing the world as the expression of the Divine Life, and its laws as the expression of Divine Law, we see evolution as the object of life, the right is then that which is in harmony with evolution, and wrong is whatever goes against it. Right is the nature of the part expressing itself harmoniously in all activities ; it is an ever-growing harmony, an unfolding thing, not something laid down once for all. Right and wrong are therefore relative terms, not absolute, and the right of the savage is not that of the civilised man. That which the undeveloped man may do because it gives him fresh knowledge, may not be done by one who is more developed, because for him it would mean a going backward. So we gradually come to see in the world the purpose of God unfolding and the perfection of the divine harmony shaping for itself forms of ever richer and more splendid beauty, always going onwards, never backwards. Then we have a standard which we can apply to conduct everywhere and always, making it an inspiration to a man, no matter at how low a stage he may be, to go forward a little, and to realise that he is working with humanity and with divinity.

This implies another doctrine, the continuity of life ; here religions come in with their doctrines. Science has reached the continuity of matter, but not of life, and so it finds itself face to face with difficulties ; the recognition of the continuity of life is necessary for right understanding. When Christianity gave up the teaching of the pre existence of the soul, and put in its place the most unphilosophical doctrine that every new body had a new soul created for it, and that that soul, upon leaving the body, would go straight to heaven or to hell ; it adopted a test of a very peculiar kind, making a man's whole future depend on the way in which he lived this one life. Hence arose the importance of works. For you cannot turn an entirely undeveloped man into a genius, and when he comes to die he will still be a very poor creature, and will have to live life after life before there is any very marked difference. If you take a child born of an evil type and with an evil character, you can do very little with that child in one short life. You can plant a little seed of good, but you cannot change the nature, the criminal will remain a criminal, and what is to become of him after death ? To meet these difficulties were devised the doctrines of justification by faith, the vicarious atonement, and the imputation of the righteousness of Christ to the sinner. To-day we have the reaction from all this. Canon Farrar was once speaking to a navvy who was not leading a good life, and told him he would go to hell if he would go to hell if he did not

mend his ways. The man answered, "Mister, do you mean to tell me that after sticking me here in the mud, God is going to stick me in hell fire?" Rough words, but true; and they made such an impression, that Canon Farrar began to reconsider his beliefs.

All these false doctrines and the consequent confusion of thought had their influence on the character of those who believed them, right and wrong became confused, and the whole idea of evolution by means of effort fell into the background. Once convince men that by believing in Jesus they can escape the consequences of evil, and you have struck at the very foundations of morality, as may be seen in the low morality of Christendom at the present day, as compared with that of the Eastern religions. This is very marked here in India, where we have all religions and can compare them; it is very striking to observe how much lower is the morality of those religions which do not teach Karma and Re incarnation than of those which hold these beliefs.

Religious doctrines have thus a very great influence on ethics, for wrong beliefs bring wrong conduct in their train, and by taking away the principles of the unity of life and the inviolability of law you take away the very foundation of right, and therefore of all ethical systems. So, while never blaming a man for wrong belief, we should always try to enlighten him, knowing that the wrong belief will come out eventually in wrong conduct. In this way we may keep the balance between the idea of the all-importance of belief, and the reaction against that, which says that if a man is good, everything is all right if a man is good, but we must also remember that the truer the thought, the greater the goodness, and that by training our thought and our belief, we may lay the foundations of a good and noble life.—*From Theosophy in India.*

Men at some time are masters of their fates:
The fault,, is not in our stars,
But in ourselves, that we are underlings.

Cowards die many times before their deaths;
The valiant never taste of death but once
Of all the wonders that I yet have heard,
It seems to me most strange that men should fear:
Seeing that death, a necessary end,
Will come when it will come.

CORRESPONDENCE.

THE SAIVA SIDDHANTA MOVEMENT.

THE OTHER SIDE.

An extract of a letter was published in the October issue of this journal. I beg to comment on it.

I am not one of those bigoted men who blindly believe that whatever the mind chooses to read, nor one of those narrow-minded men who think that there should be nothing which could not be graced by their mind. I am one of those who believe in the fitness of things, that a new-born babe must be fed with milk, and that an infant should not be permitted to steer an air-ship.

The Saiva Siddhanta is undoubtedly a universal religion, but it has a thousand grades suited to the thousand grades of spiritual development, just as a language has books for abecedarians as well as for savants. I believe many of us are not following the Dharmas of even the lowest of the four well-known padas. Some of us have been matriculated by our Gurus (given the Samaya Deeksha), but we do not behave in a way worthy of Matriculates of that august University of Saiva Siddhanta, and if the syndicate were powerful many of us might have been struck off the rolls. Besides our adharma ways we commit the very serious offence of abusing it by writing original theses to qualify for the D.Sc. degree, and what is worse we try to upset the most important principles of the university and to adopt methods practised by mercenary universities which hesitate to confer degrees on horses only. I got my early education in a Mission School, and in my twelfth year I had occasion to wish that all Mission Schools should be extirpated. But it took me several years to get out of their ways of thinking which had stolen into me. So, I was now and then doing religious preaching attempting proselytising and *studying* Sivagnanabodham and even Tiruvachakam. I found that I could never understand these books that I was like a curious boor who stole into an observatory to enjoy the sublime happiness of observing heavenly bodies but found he was only in a maze and the only qualification he had in common with the astronomer was the presence in the observatory and that too with the difference that his entrance was stealthy. I am now fully convinced that this curiosity is a folly, these are western ways and very sinful. It is a folly because they are incomprehensible and can be of no use to me in that way. Our creator Brahma did not know the meaning of the first sound uttered before every Veda Sloka (Vide Kandapurāṇam stanza 1214). Are we the people to understand Sivagnanabodham? The Tillaivalan-

thanar who were adored by Sundarar did not know the meaning of Tiruvachakam and were told that the meaning was our Lord Natesa. (But now it is believed to be understood by Mlechhas of a Mlechha religion, and translated by them. Of course, we cannot question them, only we should not approach the translation.) The four great Rishis begged of Parameswara to teach them the Gnana Pada. They were blessed with a gracious smile indicating the presence of ignorance in them of the very nature of Gnana (Vide Kanda P. St. 421). Can there be a greater error than to think of understanding such supreme truths, understanding them like "any book on Science or Logic." We can understand Tiruvachakam and Sivagnanabodham as much as an infant can understand Differential Calculus wherein the curves are taken to be nothing more than scribbles it makes on the ground.

I think our folly has reached its zenith, and it is time for it to begin to sink. Even among missionaries, Catholics do not allow everyone indiscriminately to read the Bible; and once when a Bishop showed me with a sardonic smile the sentence in the introduction in a certain edition of the Sivagnana Siddhiar purporting that whoever reads it without having obtained certain Deekshas and other qualifications is doomed to hell, and asked me if he was also so destined, I told him it was a serious affair, religious knowledge was meant to guide us in our acts, when these qualifications were not possessed misunderstanding was assured leading the reader to wrong acts and hence to hell; I also brought home to him the truth by referring to the way of Catholics. Sivagnanabodham may be considered as the symbol of God (cp. Kanda P. st. 1126). Do you think any one who takes up the study of the book after going through the prescribed preliminary course will dare to associate it with Logic and Science? One part of the letter proves the error in the other part.

My humble opinion then is that at least in religion we must not adopt western ways. If we want to understand religion, we can get enough from our usual Gurus who are specially authorised to teach religion, and then we may be directed by them to the Puranas, which our correspondent for reasons known to him alone excludes from shastras. Kasipanupadesam which was enough for the sons of that great Rishi cannot be too short for us. When we see that we have practised all those teachings, we shall certainly get more light, and we may ask for more, not till then*. In fact,

* "In Senator Fogazzaro's novel, "The Saint" a group of students for the ministry come to the hero for help in some theological difficulties. The Sainttells them to go home and live according to what they already know to be right before hoping for more light." Great Thoughts.

the thirst which drives us not real thirst, it is the religious counterpart of the thirst for liquor also taught by Westerners.

A philosopher says, "Religious truth cannot, therefore, be imparted, as has sometimes been supposed, by an intellectual medium of verbal exposition and theological demonstration. Being an affair of the feelings a method must be sought adapted to heighten the intensity of these." We must therefore heighten the emotions by studying the lives of Saints in Periapuranam and the infinite grace of our Lord in Tiruvilayadal Puranam, and by reciting poems like Devaram and Tiruvachakam, taking special care to get holy men to guide us in them, and all the while aiming at good thoughts and good deeds not at knowing for its own sake. Besides it is against the traditions of our religion to throw broadcast high spiritual truths and to work like the S. P. C. K. and the S. P. G. We must always remember that we cannot replace even an iota in our religious principles which are all eternal.

"DHARMA."

(We regard with great respect the views given expression to by our correspondent but we are bound to confess that we do not altogether agree with him. Our friend evidently confuses theology or Philosophy and Religion with Religious Practice, and it is possible to reason out Religion as far as the human mind can reach; and that is what all such philosophical works aim at, whether Hindu or non-Hindu. And even Catholics have written about the theory of Religion abundantly and we have ourselves published such contributions from Rev. Father G. Bartoli. And we feel convinced that such truths are not confined to the Saiva Religion but is the common property of all mankind. Of course we fully recognize the importance of the preliminary requests of a sound moral character and conduct, and study of such works as our friend advises, and we have pointed out that these studies will be sufficient even as the last course. We hope to refer to this subject again at length. Ed.)

The Limitation and suppression of the liquor traffic forms one of the most important problems in modern society. Thousands and thousands of homes have been broken up, caused by the traffic in intoxicants. This lamentable social corruption is traceable in large degree to the legalised saloons.

Judge Ben B. Lindsay.

ONIONS AS A REMEDY.

"Dr. Jones, of New Brunswick, N. J., contributes an article to the "Wisconsin Medical Recorder," on the treatment of pneumonia. This doctor says a great many sensible things about the treatment of this formidable disease, and I wish every doctor in the land could read it and be influenced by it.

Among other things, the doctor refers to the use of onions in the treatment of pneumonia says: "Just as soon as there is a chill, with pain in the lungs and difficulty of breathing, slice raw onions quite thin, place them in a muslin bag large enough to cover the chest, warm the bag over a hot stone until heated thorough, then apply over the chest next to the skin. Two bags should be made, so as to have two poultices, and change them every hour or as soon as they lose their heat.

This poultice will always relieve the pain and difficulty of breathing. If it is used as directed, it can be depended on, not only in pneumonia, but in congestion of the lungs and croup or sudden colds in young children.

"Onions have a very sensitive organism. They are a powerful absorbent to all morbid matter that they come in contact with. In the northern part of England, during the Cholera epidemic, it puzzled the sanitary inspectors. Why one house in a row of infected houses escaped infection. At last some one noticed a net of onions hanging in the fortunate house, which, upon examination, proved to have become diseased.

"Care should be taken never to eat an onion that shows symptoms of decay, for no one can tell what may have caused the decay. An onion, boiled or roasted, eaten before bedtime, will keep the stomach sweet and clean and give a good night's sleep." This is my excellent advice. Sensible persons can do this without the assistance of a physician; and no doubt a great many lives would be saved if they should do so.

Many physicians would even oppose the use of a poultice of any kind in pneumonia, as is shown by an accident which the doctor relates further on in his article.

"As I am writing this article a letter lies on my table from a lady in Boston, who had pneumonia and used the above onion

poultice and cured herself; after her family doctor had diagnosed her case pneumonia, charged her five dollars for the visit and left her some medicine that did her no good. He told her, "We don't use warm applications over the chest; that day has gone by." The lady writes me that an old uncle of her husband practised 50 years in Connecticut and never lost a case of pneumonia, and he used the onion as directed above."

Dr. Jones is an old man, grown grey in the practice of medicine. He graduated long before most of the smart ones who are now practicing medicine were old enough to attend kindergarten.

The doctor has learned the value of such a harmless remedy as onions in the treatment of the very dangerous disease, pneumonia.

Of course, this sort of treatment will not suit the average doctor. He is thinking all the while of his disease germ killers, his vital stimulants, and all that sort of thing. To descend to such homely advice as making an onion poultice, or even ordering one, is beneath the dignity of the modern high-headed doctor. I wish there were more doctors like Dr. Eli G. Jones, of New Jersey. That family is to be congratulated who can command the services of such a sensible physician. He has not only saved disease, but saved them much unnecessary expense."

I believe in the religion of Love—love for everybody and for everything—the rich and the poor—the well and the afflicted—the weak and the strong—the old and the young—for man and for beast. I believe it were better to praise the honest living than to enlogize the dishonest dead—better to pluck a blossom from the breast of Nature and pin it with affectionate touch to the tattered coat of some forlorn, unfortunate, than to lay a wealth of hot house bloom upon some rogue's luxurious casket.—*I. B. Smith.*

We than the Lord, for work, that hinds our days
 Into an ordered plan and keeps own ways
 Attuned to system; grasps our scattering powers
 And welds them into strength; takes fragrant hours
 And weaves them into fabrics strong and fair.

W. K. Maxwell.

Vayu Samhita.

19 Bhootheshu Bhootheshu charathi Pravishtaha.....Sa Boothanam Adhipathihi. He moves within all beings. He is the Lord of all beings

20. Yo Rudro agnow yo Apsu ya Oshadishu yo Rudro Visva bhuvana vivesa Thasmai Rudraya namo Asathu. One Rudra who is within fire, within waters, within the creepers, within the whole universe-to Him is this obeisance.

21. "Yo bhoothanam Adhipathihi Rudraha" One Rudra is the Lord of all beings.

22. Bhoopathe Bhuvana Pathe Mahatho bhoothasya pathe. Lor' of the world, of the whole universe and of the entire beings.

23. Ekahapurasthuth ya idam Babhoova yatho babhoova Lhuvanasya gopa yamapyethi Bhuvanam Samperayai Sa no Havir grutham iha santhu Devaha" He the one was before, He who became all, from Him all protectors of the world came To Him let this Havir ghee of ours go.

If we turn to the upanishads, we find many of these mantras repeated a number of times. The Taithriya Mahopanishads assert:—"Yathaha Prasootha jagathaha prasoothihi, Yath oshadhibhipurushan vivesa bhoothani characharani Athaha param Nanyath Aniyasamhi, Paratparam yau Mahatho mahantham Visvam puranam Thamasahaparasthath ishtapoortham bahudha jatham Jayamam Visvam bibharthi Bhuvanasya nabhihi.....Sa no bendhur Janitha sa vidhatha sa otha prothascha vibhu prajasu" From whom was born this world. Who entered into all bhoothas, charas and acharas. There is none minuter than Him, no one greater than Him. He sustains all this past, present and future generating things. He is remoter than the remote, greater than the great. His abode is beyond darkness. He is intertwined in all beings. He is our relation. He is our father, our disposer. Isanassarva Vidyanam Isvarassarvabhoothanam Brahmadhipathir Brahmanodhipathir Brahma Sivome Asthu Sadasivom" Sadasiva is the lord of all sciences, of all beings, Lord of the Vedas and Lord of Brahma, He is the Brahm. Let Him be Siva to us.

"Isa sarvasya jagathaha prabhu Pinathi Visvabhuk" Isa, the Master of all the worlds, the devourer of everything is pleased. In the Taithiriya Aranyaka namaskaram or obeisance is only required to be offered to the Great God and He is described as the Bhootapathi as the Protector of all beings "Yasmai namasthath chiro dharma Moordhanam Brahmothara Hanuhu yagnodhara Vishnur hridayam samvatsaraha prajananam.....Twam bhoothanam Adhipathiresi Twam bhootha nam Sreshtosi namaha the namo namaha Survamthe namaha" and in the namakas we see that the Lord is described as the pathi of all.

Again the upanishads proclaim "Bheeshasmath Vathapavathe Bheeshodeth; sooryaha. Bheeshasmath Agnischa Indrascha. Mrithyur dhavathi Panchamaha' Bhayathagnisthapathe Bhayath thapathi Sooryaha etc." Through fear of Him the wind blows, the fire burns, the sun shines, Through fear of Him death overtakes 'Kartharam Isam'. Isa, the creator, and Ethasmath jayathe prano manassarvendriyanicha' from Him are produced the pranas, the mind, and all indriyas. "Atma va

idam Eka eva Agra Asith Sa Eakshatha Lokannu sruja ithi Sa Iman Lokan Asrujath Atma alone has been before. He desired "Let me create the world." He created the world. The Taithiriya upanishad Bhriguvali thus arrives at Brahm the cause from the product world. 'What is Brahm' 'Yathova imani Bhoothani jayanthe yena jathani jeevanthi yathprayanthi abhisamvisanthi. Tad vijijnasava thath brahmethi." From whom was born all these bhoothas by whom they are sustained in whom are they made to resolve, know that as "Brahm" When the 'Brahma- vadins began to enquire into the nature of God, His works played not a little part "Kim Karanam Brahma Kuthasma jatha jivamakena Kvacha samprathishtaha Adhishtithaha kena suketharesu varthamaho" What is Brahm the cause. When have we been born. By whom are we living. In whom are we established. By whom are we directed to enjoy pleasure or endure pain?

In the Atharva Sikha upanishad God, the cause of all, is thus arrived at from His works "Sarvam idam Brahma Vishnu Rudra Indrassamprasoooyanthe sarvanicha Bhoothani saha bhoothaihi na karanam karananam dhatha dhayatha karananthu dhyeyaha sarvaisvarya sampannaha sambhurakasa Madhye" Whence all this Brahma, Vishnu, Rudra, Indra and others are born along with bhoothas. The cause of causes is never born. This cause is Sambhu, the fountain of Bliss, resting in Akasa. Bhagavan Veda Vyasa when determining Brahma defined Him as the source of all. "Atha Atho Brahma Jijnasa Janmadyasya yathaha." Then know Brahm. Whence all this are produced. The Sivagranabodham similarly arrives at God from His works "Stripum napumsakadithvath Jagathaha karya darsanath asthi kartha" The world, a medley of He, she and It, is a product. Therefore there is a producer. The Mrigendra "Athopalabhya Dohadi Vasthu Karyatva Dharmakam kartharam asya janecmo Visishtamanumanathaha." When we come to know that things like world, body etc are products, we have to arrive at a creator by means of anumana (inference).

The Parakhya says: "Athosthi Buddhi-man kaschit Isvarassamavasthithaha Jagajjanma Sthithi Dwamsa Thirobhava Vimukthidaha." Therefore there is a sentient Being, an Isvara, who does the functions of Janma, Sthithi, Dwamsa, Thirobhava and Mukthi.

Our Acharya Srimath Arulnandi sivam sings thus:—ஒருவனே டொருத்தியென் றுறைத்திடு முலகமெல்லாம்—வருமுறைவந்து நின்றபோ வது மாதலாலே தருபவன் ஒருவன் வேண்டும்:—Sri Kannudayavallal following in the wake of our Acharya observes பெண்ணுணலியா ய்ப்பிறந்து வளர்த்தேயழியு, மெண்ணுத பேதமியல்பின்றிப் பண்ணுங்காற், காரணகத்தாவொருவ னுண்டவனைக்காட்டு துலாரணமுமாகமுமாம்"—That prince of moralists, Thiruvalluvar, otherwise known as "பொய் யாமொழிப்புலவர்" (one whose word is ever an undeniable truth)

has carved in letters of gold “ஆதிபதவன் முதற்றே உலகு.” Similarly the Gitacharya Sri Krishna, in his Sivoham Posture, says “Aham kritsnasya Jagathaha prabhava pralayaha”—Mayadhyakshena prakrithihi Sooyathe sa Characharam” and the disciple Arjuna who was blessed with divine vision, lisps out “Pit-hasi Lokasyacharachara-ya” ‘Thou art the father of this world of mobile and immobile things’—

We see that the language employed in these Vedic chants is at once bold, healthy and convincing and is couched in a way that admits of no two interpretations. The healthy minds of the old Rishis discerned nothing but beauty and order and purpose in the universe. They saw the finger of God in everything. To them the power and intelligence of God were already revealed in His works. In their arguments “Whence have we come and whence this world” the universe composed of things which they saw and heard were not myths, were not so many forms of optical illusions, so many series of vain inexplicable and unintelligible phantasmagoria, as some of the later Vedantins are inclined to believe. They saw themselves, above, and around and they began to reason, and in their reasoning they never lost themselves in the meshes of vain speculations and in the labyrinths of spurious imaginings and in the whirlpools of verbal quibblings. Introspection and argument are the two modes of arriving at the Ultimate Reality and both were availed of by the ancient Rishis. With a clear vision of the “Aham-asmi”—I am-, it became very easy for them to arrive at the oversoul, the soul of souls, and divine into the why of things. In His Eternal Mind every thing existed. Before the Eternal Now every thing should have been in existence and nothing can be said to be New to Him. It is in this sense that the universe composed of mind and matter can be and is, said to be co-eval with Him. But they should have come only out of his Eternal Mind. Therefore He is the creator. In Him the universe exists. Hence He is Visvadhika. He exists in the universe Hence He is Visvantharyami. The shapes and forms of all things composing His body as well, He is called Visvaroopi—since God can

never be divorced from the universe, we see a beautiful reconciliation between Monotheism and the higher pantheism which is so gloriously set forth in the Antharyami Brahmana of the Brihadaranyaka upanishad. Nearly all samhitas, Brahmanas and Upanishads reiterate these 3 aspects of the Lord and it is these aspects that are referred to in the Devaram “மண்ணாகி வீண்ணாகி மலையுமாகி,” “மண்ணல்லவ் விண்ணல்லவ் மலையுமல்லவ்” “மண்ணகத்தான் விண்ணகத்தான் றிருமாலகத்தான்” and in the உலகெலாமாகி, உடனாகி, வேருகி” of Sri Arnlnandisivam. Thus ends chapter VII. of the first part of the Vayu Samhita.

CHAPTER VIII.

Vayu says:—By the command of Isvara the Vikaras (changes) beginning from Buddhi and ending with earth are produced from Avyaktha presided over by purusha.

2. Then from these vikaras (changes) are generated the three moorthis Rudra, Vishnu and Brahma being the (doers) of the three functions which the world is subject to.

1. Purusha is the soul resting in the Purushatatva above the range of Avyaktha which is again a product from kalah one of the five sheathes of the soul, the 4 others being Kahla Vidya Raga and Niyathi.

2. In its pristine condition, the soul is Nirguna (i.e.) void of the thrigunas Satva, Rajas and Thamas. But when it descends to the states of Brahma Vishnu, and Rudra it is clothed with the Prakritic qualities. Thus Brahma, has a form composed of Rajas, Vishnu of Satva and Rudra of Thamas. Any amount of word paintings and rhetoric cannot alter this. We know there have been strenuous efforts, worthy of a better cause, to depict Narayana as Aprahkrutha (i.e.) above Prakrithi. Words such as these “Aprahkrutha Divya Mangala Vighraha” are constantly dinned into our ears. Of course we agree with such persons if the term Aprahkrutha is applied by them to the soul resting in the body of Narayana, for the soul, be it Vyashti or Sarvasht, collective or individual, as the Panchavimsa or the 25th principle is indeed Aprahkrutha. But the application of the term aprahkrutha to the so called divya Mangala Vighraha or form, if persisted in, then we are quite unwilling to follow their lead. What on earth could they hope to do if attempts are made to extol names and forms of matter to that pitch of glory to which they are not, as of right entitled! The soul is not a product of matter or Prakruthi. Any fineness of the Material thing cannot display the grandeur and beauty of the soul, the thinking essence. Therefore we strongly object to the application of terms such as Aprahkrutha to forms, be they Vishnu's or Rudra's or Brahma's or Indra's or any other Deva's. If we open

(3 & 4) Mahesvara blesses them with powers to pervade this world-powers which cannot be interfered with anywhere—with ever shining matchless wisdom, with the prosperities of anima and others; with the exercising of the functions of creation, protection and dissolution and with supreme authority.

5. During certain kalpas, when their minds are stupified, the Lord endows every one of the three with only one function,

6. Then only one of the three generates the other two. Thus every one being born from the others is sustained by the others.

7. At one place Brahma, at other Vishnu, while at the third Rudra obtains supremacy (i.e. is praised). Therefore amongst them none surpasses the other as regards position or rank or prosperities.

8. They who betake themselves unto an impetuous and turbulent wrangling of extolling one to the exclusion of others by saying "This is superior to that and that is not" do verily become diabolical spirits and goblins.

9. The great God Mahesvara transcends the three gunas. He has 4 vyoohas. He is all and he is the substratum of all. He is the cause of the uprising of Sakthi.

the pages of the puranas especially of the Bhagavatha and Vishnupurana we find that Vishnu's form is described there as a product of Prakrithi (be it understood that we do not object to the application of the term Aprahkrutha to soul). The Bhagavatha, like the Saiva and Koorma Puranas says that the form of Vishnu is Prakritic (i.e.) not Aprahkrutha which some in their zeal attempt to make out. For instance in the Atritapascharya, the Rishi Atri performed penance to catch a glimpse of that sole Lord of the universe. (ya e/a Jagathisvara). At the end of the penance, there appeared, says the Purana, not one but three persons. The Rishi got puzzled and he is pertinently made to put the question "Eko Mayeha Bhagavan Vibudha Pradhanaschiththekritho Prajananaya Katham nu yooyam" "only one Lord is propitiated by me but why the necessity for 3 persons at the same time." The answer is "Satvam Rajas thana ithi Prakruthu gunah Thairuktho para purusho Ekaihasya-dhaththe Sthithyadaye Hari Virnichhi Harethi Samjna Sreyamsi thathra Khalu Satva thanor Nrunamayn." Satva Rajas and Thamas are the 3 gunas formed of Prakrithi. Only one assumes three aspects, clad in these gunas of Brahma, Vishnu and Rudra for purposes of three functions creation, sustention and absorption. Thus it is plain that the term Aprahkrutha cannot be applied to the forms of the Thrimoortbia-The Satva, Rajas and Thamo gunas here mentioned are the sub-gunas of tva; similarly the other two gunas are each sub-divided into 3 gunas.

10. Such a creation out of mere pastime or play—a projection of Prakrithi which is the range of the three kinds of Atma and of the union of Purusha are established in one who is the Sole Isvara (i.e. is possible only in God).

11. He who transcends all, who is Nithya, who is Nishkala and is Paramesvara—He alone is the Substratum. The inner controller and the governor.

12. Therefore Mahesvara the Prakrithi, Purusha, Sadasiva, Rudra, Vishnu and Brahma all these have Siva as their soul.

13 & 14. First from the Pradhana arose Buddhi, known also as khyathi, Mathi and Mahan. Mahath being agitated became three Ahamkaras the Satvika or Thaijasa, the Rajasa or Vaikarika, the Thamasa or the Bhoothadi. From the Ahamkaras arose the Bhoothas, the Thanmatras and the Indriyas.

15, 16 & 17. The ears, the skin, the eye, the tongue, these 5 organs of understanding (gnanendrias) and mind are considered to be of shining nature. The Ahamkara which produces them is shining and this Ahamkara is consequently styled Thaijasa. (pertaining to thejas) The mouth, hands, feet, arms and genitals, these are karmendrias, organs of action. As they are senses of action (i.e.) capable being acted upon or influenced (by the senses of understanding and thus liable to change or Vikara)—the Ahamkara which produces them is called Vaikarika (capable of modification). During the projection of the vaikarika Ahamkara the gnanendrias severally or conjointly with the mind play their part with the karmendrias severally or conjointly. Thus along with its one Guna Rajas it is influenced by the gnanendriyas and mind which are satvik in nature. Therefore it is said that Satva and Rajas are both combined in the Rajasa Ahamkaras. Its composition is therefore two fold.

15, 16, & 17, Karmendriyas such as hands and feet can do their functions only with the aid of one or more of the gnanendriyas and mind. Hence this Ahankara is ubhayatmaka,

18 & 19 From the Ahamkara pertaining to Thamas are produced the Bhoothas and Thanmatras. It is called Bhoothad since it is the source of all Bhoothas. The Bhoothad is of the nature of sound tanmatra. From it is produced Akasa. From Akasa is produced sparsa tanmatra (touch). From the mahtra of touch is produced the air (Vayu). From Vayu is produced the Roopa (tanmatra) (form). From roopa (tanmatra) is produced Thejas (Agni). From thejas is produced Rasa tanmatra (taste). From (the mahtra of) taste (rasa) is produced water. From water is produced (the mahtra of) smell or (Sabda tanmatra), from (the matra of smell is produced the earth. And from the Bhoothas are produced the other mobile and immobile things.

20, The Tatvas from Mahath to Earth generate the Mundane egg (Anda) as they are influenced by the (sentient) Parusha with the materials of Avyaktha.

21. When all necessary organs are supplied within that egg (i.e.) (foetus) then from that embryo comes out a fully developed kshetragna with the appellation of Brahma.

18, 19, The tatva Ahamkara is so called because it develops a mistaken notion of ahambhava or Atmata in the body which is non-sentient (Ayam Anantmani Dehe manasi Atmanoham Buddhim Kurvathe Sahakrithaya Ahamkara uchyathe". It is an account of this that the soul mistakes himself into body etc. The tanmatras are influenced of sabdasparsa Roopa, Rasa and Gandha-what is meant by saying that sabda produces akasa and sparsa (touch produces skin, while the real fact seems to point out the reverse. The fact to be remembered is that they are tanmatras, they are sabda tanmatras and sparsa tanmatras and they are not simple sabda and sparsa but are their tanmatras. The thanmatras themselves are not sound, touch etc. They are subtle Bhoothas which undergo composition to use a language of chemistry. The intermediate stage of the Bhoothas before they actually develop into Bhoothas is called Thanmatra A-aetha. The substances themselves in that intermediate state are called thanmatras. The milk, before it is transformed into curd, undergoes a chemical process during which it is neither milk nor curd. Sabda Thanmatra is so called because thereby the sabda is enabled to be caused not because that it actually produces Sabda or that it is itself Sabda. The Sparsa tanmatra is so called because thereby touch becomes possible not because that it is touch or that it causes touch. So it is with the other tanmatras. The term thanmatra itself explains it. The tanmatras are called Aviseshas and the Bhoothas are called Viseshas "Ksheerasya dadnascha Madhya parinama-vath sookshma bhootha Viseshah Thanmahtrah"

20. For purposes of producing an embryo the purusha the agent is mentioned and Avayatha is of course the spot wherein such embryo is formed.

22 He is the first embodied being and he is denoted pu:usha. He is the primo-genitor of all beings. He the Brahma was at the beginning of time.

22. Devas, Rishis and pitris are the three classes of beings to whom pouring of water are enjoined. The Pitris are the givers, from father to son of, bodies. The Rishis are the givers from guru to disciple of knowledge. The Devas are the givers of fruits to souls for their karma. In fact they correspond to be guardian angels of the christian mythology. These are the 3 kinds of beings which claim our respect. But the ultimate progenitor of these three is Brahma, who is Deva, Rishi and Pitra in one and the same person. Hence he is called Pithamaha. Just compare this with the Hebrew Mythology which admits of a first parent in respect of mankind in the person of Adam. The Jewish Mythology or for the matter of that the christian Mythology; which adopts it in full, gives no clue whatever, implied or expressed, to that first parent of the host of angels and archangels, great and small, of various temperaments and culture, mental and spiritual, whose existence seems to be a necessary article of faith among the christians. We should in vain ransack the whole of the Bible from beginning to end including the old and new testaments for an illumination on this point. But turn to the pages of the Rigveda or the other 3 Vedas including the Upanishadic portions or for the matter of that to the puranas or even to the smritis of the law givers and the grihya and Dharma Sootras: Do we not find references to the Devas, Pitris and Rishis and are we not enjoined to offer our tarpanas daily to them? Is not the name of Brahma, our dear great-grand father in its literal sense, venerated with all the respect due to our grand sire. How mangled and garbled are the adaptations of the Hebrews and that how imperfectly and incompletely! Brahma, our grand sire, is called kshetragna and he is denoted the first embodied being as well. The question may naturally arise whether there are not other embodied beings above Brahma. In the common parlance Brahma is said to have sprung from the lotus of Vishnu's Navel from the seed of Rudra. Are not Vishnu and Rudra embodied beings? Again Brahma is called Kshetragna. what is meant by kshetragna? The first point to be carefully remembered in this connection is that Brahma is styled the Being whose organs are fully developed in the embryo or foetus? Where is the foetus or whose is the garbha? Vishnu is said to be reclining on a serpent over the waters and the embryo is said to be formed within his belly: says the Manusmriti "So Abhidhyaya Sareerath Swath sisrukshur Vividha prajah. Apa eva sararjadow Thasu Veeryam Apahsrujath. Thadandam abhavath Haimam Sahasramsama sama prabham Thasmin Jagne svyam Brahma Sarvaloka Pithamahaha." From His own body he secreted a semen virile and sprinkled it in the waters. It became an embryo. Within that Brahma, the father of all words came out," The vaisish-ta Lainga says "Rudra samgnasya Devasya Roope Moortihi Prajayathe-Then a kshiptham Rase Veeryam Paramoorthy abhimanina Thath Andam Abhavath Haimam Sahasrarkasama prabham" In the above quotation we see that Rudra sprinkled his semen on the waters. That developed into an embryo and out came Brahma with full developed organs. The Ahpas or waters are called the productions. of Nara (fire) and Nara is fire as in Vaisvanara. Again Nara is Rudra and apas Vishnu "Ahpo Nahrah ithi Proktha Ahpova-Narasoonavaha" "Ahpo Nahrah Naro Rudraha", "Narasahksahth Siva Mathaha." Says the sruthi "Andam Hiranmayam Madhye Rudrasya Veeryath prathamam Samba bhoova-thathra Brahma Jathaha." From Rudra's Semen originally an embryo developed. Therefrom Brahma was born" Whose is the embryo? Who acted the part of a woman? Vishnu is the woman the whole waters denote the avyaktha. Vishnu becomes one with the Avyaktha by his

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EAST AND WEST.

(A Lecture delivered by Pandit R. S. Vedachalam.)

Man is a social being. The very earliest records of man distinctly show that he lived in the midst of those who were related to him by flesh and blood. In the oldest hieroglyphic writings of Egypt, in the cuneiform inscriptions found in the ruins of Chaldea and in the preserved traditions of the Aryans, the Dravidians and the Chinese, we never find him as an isolated individual thrown up by accident on this earth and moping like a stupid bird on the lonely branch of a forest tree, but as a spirited and cheerful being enjoying the company of his parents and sons, brothers and sisters, and friends and relations. Thus, to associate oneself with the beings of kindred nature, has from time immemorial, been the strongest instructive element in the character of man.

And, as a consequent result of this social function, a healthy interchange of thought increased with the gradual increase of time and evoked in man all the latent powers of his intellect. This naturally led to what we call civilisation which, in an appreciable degree, has drawn together the scattered tribes, clans, and communities into one organic whole. What is civilisation but that which brings into one main current the different channels of thought which the different classes of people have given rise to? What is civilisation but that potent force which breaks through the barriers

of once useful but now useless social and religious ideas that kept one people from another people and one nation from another nation? And, what is civilisation but that beneficial influence under which everybody feels the power of his independent thought getting stronger and stronger with the accretions of other thoughts of other people? Civilisation consists not, as is conceived by some of our young men, in the vain embellishment of fashionable dress and the unpleasant affectation of manners, but in the natural simplicity of thinking and the moral purity of heart. There and there alone does the secret of civilisation lie hidden.

Now, then, the modern civilisation, the rare product of this inborn social desire has brought the two great nations, the eastern and the western into closer union and intimacy than they were in ancient times. The characteristics of the physical, intellectual and moral and religious lives of the two nations, the steady growth of their civilisation and the influence which the one exerted upon the other whenever there occurred any chance of their intercourse, constitute an interesting study of the historian. But, as this study of the past is highly useful in stimulating the efforts of the present and future generations to better their conditions of life, it is also of great importance that every one of us should at least have a tolerable acquaintance with it.

To begin first, with the physical conditions of the two nations as they were in ancient times. Though very little is known of their lives in the Pre-historic ages, yet the few mentions made of them in the old Tamil and Greek literatures at the dawn of the historic period enable us to form a faint picture of their situations in antiquity. But, our observations with regard to the western nations are primarily confined to the Semitics, the Greeks and the Romans, for, at that remote period, others in the west were savages that were plunged in barbarism. Here, again, in India our attention chiefly occupies itself with the Dravidians of the south, for our knowledge of the Aryan relations with the westerns has no evidence from historic sources, except as based upon philological grounds.

The oldest reference to the intercourse of the west with the east is to be found in the Hebrew Bible, in the ninth and tenth chapters of the first book of the Kings. Nine hundred and ninety two years before Christ, i.e., two thousand and nine hundred years ago, King Solomon of Jerusalem sent his navy to Ophir which was at that time a thriving seaport in the east. And his merchants brought from thence plenty of almug and ahahim trees, spices, precious stones, gold and silver, ivory, apes and peacocks. And

the names mentioned, in the Hebrew Bible for some of these articles were, *algum*, *ahalim*, *karpion*, *koph*, *tukhim*, etc. The Hon. Mr. Twistleton and other scholars of recent times, having been rendered unable to trace these words to Hebrew origin, sought to find out their source elsewhere. At last, Dr. Caldwell, one of the gifted scholars of the Dravidian languages, derived them from *anugam*, *ahilam*, *karuva*, *kapi* and *thogai*, four of which except *kapi* belong to Tamil. And in accepting this view of Dr. Caldwell Professor Max Muller wrote: "If this etymology be right it would be an important confirmation of the antiquity of the Tamilic languages spoken in India before the advent of the Aryan tribes." Even after this grand discovery had been made, the seaport Ophir from whence these articles were exported to Jerusalem, puzzled the philologists so much that they were all left in the end in an uncertain attitude as to the exact identification of it with some place in India. "Of these articles" says Prof. Max Muller in attempting to seek for its identification, "ivory, gold and apes are indigenous in India, though of course they might have been found in other countries likewise. Not so the *algum* tree, at least if interpreters were right in taking *algum* or *almug* for sandal wood, or the peacock. Sandal wood as pointed out before, is peculiar to India, and so is the peacock. That the peacock was exported from India to Babylon is shown by one of Pali Jatakas." From this it will be manifest that the seaport which exported these articles to the west cannot be sought for other than in India. And the pure Tamil names of these exported Indian products also clearly point out that Ophir cannot but be some seaport town situated in South India, the geographical position of which affords an easy means of access to foreign nations who come by sea. Under this impression I was, for the last few years, making inquiries in this direction and fortunately for me, I was ultimately led to identify the port Ophir with Uvari, at present, a small village near Tuticorin. That the ports Korkei, Kumari and Uvari of the ancient Pandian Kingdom and Kavirippumpattinam of the powerful chola country had been centres of great commercial activity where trade with foreign nations was carried on, on a very extensive scale, is vividly brought before our mind by the descriptions in the old Tamil epic *Silappadikaram* and in the still older lyrics *Pattinappalai* and *Aganuranuru*. How hospitably were the foreigners received by our forefathers, how peacefully and honestly was the trade going on between them and how ably were the exports and imports managed by the officers appointed by the Tamil kings for the purpose, themselves from an interesting theme of study, but limit of time prevents me from entering into details. I wish all the earnest students of Tamil had better refer to *Silappadikaram* and *Pathuppattu* especially.

Here, it must be borne in mind that this early intermingling of the two nations determines the degree of civilisation which they had attained in ancient days, that it still remains the creative element in shaping the lives of the two people and developing their productive powers to an unlimited extent, and that it will ever serve to explain the most intricate points in the history of their mental, moral and religious ideas, which have been incorrectly interpreted and studied by many a historian without being able to recognise the hidden key to their easy solution. Now, it helps me very much to explain to you in the succeeding portions of this lecture the formation of our Indian life in the past, present and future.

Again, this intercourse of the two nations which had most probably taken its rise thousand years before the Christian Era did not stop therewith, but it continued onward without interruption. In the subsequent epochs we find the civilisation of the one people highly spoken of by the other. "Herodotus, the father of Greek history, lived in the fifth century before Christ; and although he never visited India, he gives accounts of the Hindas from reports which are valuable, although he mixes them up with legends and stories, and often confounds the customs of the Hindus with those of the uncivilised aborigines who still inhabited large tracts in India. Herodotus tells us that the Indians were the greatest nation of the age, that they were divided into various tribes and spoke different tongues, that they procured great quantities of gold in their country, that India abounded in quadrupeds and birds larger than any other country, and produced wild trees which bore cotton from which the Indians made their clothing."

Again, we know of the splendid accounts of the North India given by Megasthenes, the Greek ambassador who came to India in the fourth century before Christ and lived in the court of the great monarch Chandragupta.

Again, we find the great and zealous Buddhist King Asoka sending in the third century B. C. Missionaries to Syria, Macedon and Egypt to preach there the moral religion of Buddha.

Again, we see at the beginning of the Christian Era the Tamilians going forth as far as Italy. "The ancient Dravidians" says Mr. R. C. Dutt, an able historian of ancient India, "appear to have had a civilisation of their own before Aryan civilisation was imported into their land. We have said something of the Pandyas who founded their Kingdom in the extreme south many centuries

before the Christian Era. Strabo speaks of an ambassador from King Pandian to Augustus, and it is conjectured that the ambassador was from the Pandya country. At the time of the Piriplus, the Pandya Kingdom included the Malabar coast; and from the frequent mention of this country by classical writers, we know that the Pandya Kingdom was sufficiently civilised, in the centuries immediately before and after the Christian Era, to carry on a brisk trade with the western nations."

Besides these references of a historical character to an early intercourse of the two nations there are also frequent allusions to it in some of our old classical works. That wine and other intoxicating liquors were imported into India by the Bactrian Greeks or Yavanas, that machines were constructed and great architectural works were carried on under their supervision, that the bodyguards of the Indian princes and maid servants of the royal household were mainly composed of Yavana youths and girls, are all clearly indicated in the old Tamil Classics and in such Sanscrit works as *Sakuntala* of Kalidasa.

“யவனர், நன்கலந்தந்த தண்கமழ் தேறல்
பொன்செய் புனைகலத் தேந்தி நாளும்
ஒண்டொடி மகளிர் மடுப்ப மகிழ்சிறந்
தாங்கினி தொழுகுமதி யோங்குவாள்மாத்.”

“மகத வினைஞரு மாராட்டக் கம்மரும்
உவந்திக் கொல்லரும் யவனத்தச்சரும்
தண்டமிழ் வினைஞர் தம்மொடுகூடிக்
கொண்டினி தியற்றிய கண்கவர் செய்வினை.”

“செம்புருகு வெங்கனிகள் உமிழ்வதரிந் தெங்கும்
வெம்புருகு வட்டுமிழ்வ வெந்நெய் முகந்துமிழ்வ
அம்புமிழ்வ வேலுமிழ்வ கல்லுமிழ்வ வாடுத்
தம்புலங்களால் யவனர்தாட்படுத்த பொறியே.”

These few quotations taken from the old Tamil Classics are sufficient to substantiate my statement with regard to the prominent part played by the Greeks in the ancient Indian life. The two mixed together so intimately that the physical life of India had been largely coloured by the civilisation of the West, while the West itself was simultaneously receiving the intellectual and religious impress of the Indian thought.

At this point our inquiry shifts to the second item and our considerations are brought to bear upon the much interesting question of the intellectual life of the two people. To me it seems

that the East and the West present two aspects of the human mind. While the predominant tendency of the West is to view the outward nature of the universe and draw instructive lessons from it, that of the East is to study its inward essence and become itself eternally unified with the indescribable bliss of that vital principle of Love. By this I do not mean to say that the West was absolutely foreign to all the intellectual processes of the human mind, nor is it my intention to speak that the Indians were practical fools who had forgotten themselves in their amazing flights of sublime thoughts into the unknown regions of mystic spirit. All that I wish to impress upon your mind is that the two nations were placed under two different circumstances of which one was more conducive to a wholesome growth of intellect than the other. It must not be overlooked, in this respect, that the position of the two countries, the variation of climate and other environments had much to do in influencing the mental make-up of the two people. And, therefore, it is that the one was much attached to the physical universe, while the other occupied themselves with intellectual problems. Even at the present day when questions on the existence of an underlying principle of unlimited intelligence and the secret relation in which it stands to matter and individual souls are being discussed with ardour and sincerity on rational and indisputable grounds, we find it very difficult for European scholars of scientific culture to sever themselves from gross materialism.

But of course it is undeniable from what we gather in the old Greek and Hebrew literatures in the shape of evidences, that germs of moral and religious ideas lay imbedded in the life of the early day Greeks and other nations of the West, but an impartial comparison of the oriental and occidental literatures discloses the fact that not only the amount of intellectual work done in the East far outweighs that of the West but also the system and order into which the different lines of Indian speculation were brought, rises into greater prominence by the side of the unsystematic and disordered fragments of Western thought which have not yet assumed definite and conclusive form. Even when surrounded by all material comforts that engage the attention of man, there are moments in which the workings of his mind do not stop with them but go on sounding into the mysteries of the universe and bring back with them the stray experiences which they have acquired. Only such stray and unsettled thoughts are found in the oldest writings of the Western nations. Even the later writers and renowned philosophers such as Plato and Aristotle have not left us any decisive and perfect form of their thought work. But with

the intellectual savants of India the matter was otherwise. Long, long before the dawn of real historic period they had thought out and solved to their extreme satisfaction all the important problems of metaphysics and brought them into an orderly and systematic whole. They never placed us in suspense and uncertainty as to their exact opinion of a particular system of thought. You will be pleased to hear this marked difference between the East and the West expressed by a veteran European scholar who spent his whole lifetime in studying the monumental works of the two countries and did greater service to the two than any body else, by bringing them to a better understanding of each other and to a mutual appreciation of their merits. I allude to the late Professor Max Muller, who in his great last work—*The six systems of Indian Philosophy*—dwelling on the subject I have just dealt with, writes that "The mere tenets of each of the six systems of Indian Philosophy are by this time well-known, or easily accessible, I should say, than even those of the leading Philosophers of Greece or of modern Europe. Every one of the opinions at which the originators of the six principal schools of Indian Philosophy arrived has been handed down to us in the form of short aphorisms or sutras, so as to leave but little room for uncertainty as to the exact position which each of these philosophers occupied on the great battle field of thought. We know what an enormous amount of labour had to be spent and is still being spent in order to ascertain the exact views of Plato and Aristotle, nay, even of Kant and Hegel on some of the most important questions of their systems of philosophy. There are even living philosophers whose words often leave us in doubt as to what they mean, whether they are materialists or idealists, monists or dualists, theists or atheists. Hindu philosophers seldom leave us in doubt on such important points, and they certainly never shrink from the consequences of their theories."

Here, while I agree with this view of Prof. Max Muller, it seems to me from the tone in which he spoke that he meant as if the philosophers of the West had consciously concealed their definite opinions on the ultimate problems of the universe, for fear of losing their life if they were made public. If that were his idea, I most respectfully differ from him. From what has been said in the preceding portion of this lecture, it will be clear to you that the ancient philosophers of the west had left behind them their indefinite and inconclusive fragments of thought, not on account of their perilous situation but on account of their imperfect knowledge of final truths and of consequent lack of self-reliance. Inasmuch as

they had just begun to reflect upon the inner life of the universe only after coming into contact with the East and imbued with the tenor of its thought, and as they had not before any such heritage of thought all of their own to guide them into the tangled maze of the wild spiritual region into which they now entered with firm and independent footsteps, they returned from their bold excursions with what they had gleaned and left them to posterity with a real sincerity of purpose and with great expectations of the future.

Yet to bring this fact into still clearer light, I shall proceed to compare the oldest condition of the Western thought with that of the Eastern. Opening the *History of Philosophy* by Dr. Windleband, you will find it stated at the very beginning of the introductory chapter that "If by science we understand that independent and self-conscious work of intelligence which seeks knowledge methodically for its own sake, then it is among the Greeks, and the Greeks of the sixth century B. C. that we first find such a science,—aside from some tendencies among the peoples of the Orient, those of China and India particularly, only recently disclosed." Leaving out of consideration other points mentioned in these lines, we come to know the most important truth that the Greeks had no science of thought prior to the sixth century before the Christian Era. I call your special attention to the sixth century before the Christian Era—the sixth century when the efforts of the Greeks had just commenced to strike root into the fertile soil of intellect, here, in India, Baghavan Gautama Buddha was preaching his finished moral religion to the masses, here the different lines of philosophic activity which had been steadily developing some hundred centuries before Christ, now, converged to the vertical point of crowning success in the ideal religion of Buddha, here the renowned six systems of philosophy Sankhya and Yoga, Nyaya and Viseshika, Mimamsa and Vedanta now assumed definite and systematic shape. While this sixth century before the Christian Era marks the daybreak of Greek philosophy, it was already the brightest noon in which the Indian intellect shone forth in all its splendour and glory.

After seeing this remarkable difference in the degree of intellectual development of the two nations, after seeing the early and continual blending of these two from the remotest past, does it not follow as a necessary conclusion that the Western thought was to an unlimited extent influenced by the intellect of the East? Does it not follow that the account that Pythagoras the profound Greek philosopher was much influenced by Eastern ideas, is a veritable

truth? Some would say that Pythagoras borrowed all his learning from the ancient Hindu Philosophers. But in agreement with the arguments of Prof. Max Muller set forth against such an assumption, it is my opinion that so great a thinker as Pythagoras did not borrow his ideas from the Hindu sages but that he was to a marvellous extent influenced by their characteristic lines of thought. If this also is denied, then from where did he learn 'the doctrine of the transmigration of souls and the doctrine of final beatitude'? From where did he learn 'his ascetic observances and prohibition to eat flesh and beans'? And from where did he acquire the knowledge of the elementary principles of Geometry except from the ancient *Sulva Sutras*, his notion of the virtues of numbers and his idea of the five elements except from the Sankhya philosophy of Kapila? Is it not strange that these ideas which bear the stamp of the great intellectual achievements of enlightened and by-gone ages and which are quite foreign to the whole region of Western thought took their rise in the Greek soil at the very dawn of human introspection?

For many hundred years before the sixth century B. C., Sages of India had been interesting themselves in the discussions of profound psychic and philosophic problems as is manifest from the dialogues in the *Kena*, *Chhandogya*, *Brihad Aranyaka*, *Svetasvatara*, *Kaushitaki* and other upanishads; whereas, in the West, preceding centuries had been a perfect dark blank from which not even a glimpse of thought was forthcoming. And in the subsequent epochs too, nothing as a systematised whole appeared in the west which would bear comparison with the works of Tiruvalluvar and Nakkirar, Nilakanta and Sankara. All through the ancient periods of the west, the one thing which stands in strong relief is the knowledge which they possessed of the physical world. "That in very early times kings and nobles and sages in India should" says Prof. Max Muller "have been absorbed in philosophical questions seems no doubt strange to us, because the energies of the people of Europe, as far back as we know anything about them, have always been divided between practical and intellectual pursuits the former, in ancient times, considerably preponderating over the latter." Does not this just declaration of an European scholar receive its corroboration in the accounts given by the Greek ambassador who came to India in the fourth century B. C. "They live," writes Megasthenes speaking of the ancient Indian Sages, "in a simple style, and lie on beds of rushes or skins. They abstain from animal food and sexual pleasures, and spend their time in listening to serious discourse and in imparting their knowledge to such as

will listen to them." These overwhelming evidences obtained both from internal and external sources establish, beyond all doubt, that the intellectual development of the East had attained its zenith many centuries prior to the appearance of western thought, that, as these two nations had mingled together from the remotest past, the one received the influence of the other and that Pythagoras, Socrates, Plato, Aristotle and other succeeding thinkers of the west were greatly indebted to the Sages of India, for the spiritual knowledge they had acquired, though not borrowed, from them.

Now coming to consider the third and the last point the moral and religious life of the two nations. Although in all countries the social relations in which the primitive people had stood to each other necessitated the outgrowth of moral principles quite independently of religious considerations, yet in the succeeding periods of human history we find them associated with religion. This association has, in later days, become such an intimate one that the moral ideas have come to be viewed upon as part and parcel of religion. It seems to me that this intimate union of the two had been very effective in so far as it tended to bring the emotional and practical sides of human mind into harmony. But for this salutary union, the adherents of ancient religions would have gone astray and brought about many evil and wicked results on the subsequent generations. All the religious people think it their incumbent duty to lead a virtuous life and to guide their fellow beings into just and honest ways.

When studied in the light of Indian philosophy, this combination of religious and moral principles becomes all the more necessary for the amelioration of mankind; but when it is studied from the standpoint of Western thought the separation between them becomes wider and wider till the degradation of humanity is complete.

The moral ideas that merge in a religion become one with it in significance and colour. The more bright the religion, the more bright do its morals become and the more dull the one the more dull the others too become. Take, for instance, that a peculiar religion teaches that those who do not believe in its dogmas should be put to death, for their lives are useless and they can never attain to salvation according to its own standpoint. Well, what do you think about the moral conception of its votaries? Probably, to slay the unbelievers would be their high moral conception. And I believe they would not hesitate to accomplish their object, if

opportunity favours them and nothing stands in their way. Now, is not that religion responsible for their inhuman action which is justified by that startling religious teaching?

Again, suppose that another religion inculcates the worship of one particular god but prohibits not either of drinking or killing animals and eating the flesh thereof. What would be the standard of morality in the eyes of its followers? Of course, there would be bloodshed of poor and innocent animals and Bacchanalian revels of wine and whisky which present a sight at once loathsome and nauseous by the side of which pretended worship of that particular deity and church-going-policy observed with diligent punctuality. This mode of conduct will be deemed by them as a high moral principle.

Seeing, therefore, that the moral ideas depend for their refinement on the virtue and dignity of their religious dogmas, Mr. Gorham observes that "It is, in fact, clear that only as religion is purified and uplifted by ethical impulses does it become a civilising force."

Well, let us see whether the Western religions have in them that high moral tone which is necessary for the guidance of their adherents. As is seen from the preliminary portion of this lecture, even in the dim past ages it was the Western that had brought into India wine and other intoxicating liquors, as is the custom now-a-days. We do not find in the whole range of old occidental literature a single allusion either to the vegetarian diet or to the prohibition of animal slaughter.

Whether of man or of animals killing is always associated with a cruel heart. It is inconceivable how kindly feelings can exist by the side of cruel and selfish thoughts intent upon slaying innocent animals in order to gorge their flesh. It is inconceivable how this unbridled running after the gratification of unusual desires and animal appetites can lead to the purification of the tainted Soul. It is further inconceivable how the religion whose object it is to lift up the soul from the clammy quagmire of passions and rank ignorance, can itself sink it into intoxication and butchery. There is not a single religion in Europe which enforces the repression of animal desires or prohibits flesh-eating and killing. Accustomed to actions of an apathetic character, to feelings tutored to survey the whole animal kingdom from a selfish point of view, to pleasures derived from low and degraded type of carnal

sources, people of Europe could not be brought to refrain themselves from terrible revenge and bloody battles which have set their mark upon that country in fifteen centuries of blood and fire.

You, now, clearly see that the practical experiences of the western people are not much better than their theoretical principles of religion. It is not my purpose here to disapprove at one clean sweep even of the meritorious items of moral instructions conveyed in the sacred scriptures of Christianity. From a comparative study of the older and later days literatures on Religion, I am forced into the conviction that the purer atmosphere by which the grand personality of Jesus Christ found itself surrounded, was much impregnated with the genial influence of the Indian sages. It has been already pointed out to you that the Pythagorean system of philosophy which had begun to enlighten the understandings of the Westerns, long before the birth of Christ, received its light from the oriental seat of learning and civilisation. It is, therefore, no wonder that the religion of Christ is found impressed with the moral ideas of our saints and sages. Yet, in spite of so much influence exercised by the Eastern people over the minds of the Western through the personal means of Pythagoras, Socrates, Plato, Christ and others, the pure self-interest and barbaric actions of the West have still continued to remain deep-rooted in the minds of the main portion of its population.

Now the purifying process of the tainted souls as enforced by the philosophy and religion of India is based upon supreme kindness of heart and plain innocence of mind. Do thou good to all, never injure even the hair of a Being whether it be man or beast; always keep thou thine intellect perfectly clear and free from all contamination of passions or inebriation. If this serene discipline of mind be strenuously pursued, it will kindle in man the divine spark of love into a resplendent flame of ineffable bliss, and will fuse the unlimited and limited Beings of thought-power into an intangible luminary of an incomprehensible nature. Because, in the religion and philosophy of India, God is conceived to be infinite Love; he is the infinite embodiment of infinite Love. Uncovering the thick crust accumulated by the degenerating posterity, you will find this highest conception of the supreme Being and the means of its realization gleaming at the bottom of all sacred literatures of ancient India. To bring home to your mind this subject of great spiritual consequence, let me quote, here, a saying of saint Tirumular who existed some thousand and three hundred years ago.

“அன்புஞ்சிவமுமிரண்டுடன்பாறிவிலார்
 அன்பேசிவமாதியாகுமறிகிலார்
 அன்பேசிவமாவதயாகுமறிந்தபின்
 அன்பேசிவமாயமர்ந்திருந்தாடு”

“The ignorant say that Love and God are two things;
 But no one knoweth that Love itself is God,
 After one hath known that Love itself is God,
 He becometh one with Love, one with God.”

Now you see that the blending of the moral and religious principles gains considerable importance when viewed from the oldest teachings of all Hindu Scriptures. The West also, having its mental vision opened to see this important truth common to religion and ethics, approaches nearer and nearer to its full realization.

Let us hope for the day when the two great nations the Eastern and the Western levelling the predominant characteristics of their lives, will cultivate the fruitful religion of spiritual wisdom.

Let us ardently await the beneficent stage of thought into which the individual interests of the West will melt, giving rise to equity and brotherhood in its stead.

Let us earnestly pray for the time in which the thoughtful sons of India awakening from gross materialism into which they are just entering to court fictitious rest, will apply themselves once more to work on the spiritual plane, joining hands with their brethren of the West to equalise their life-movements on such a peaceful and happy ground.

TWO NEW WORLDS.*

(By *E. E. Fournier d'Albe.*)

"They that know the Day of Brahman to endure for a thousand ages, and the Night thereof to endure for a thousand ages are the knowers of night and day" (Bhagavad-gita).

The author of this small but interesting and important volume endeavours to show that the visible universe as known to us, is but one in a chain of similar universes contained one within the other, and differing only in the size of their elementary constituent particles. The atoms of one universe are the suns of the next finer universe; the electrons are its planets; the next universe below ours in the scale of sizes may be called the infra-world; the next above, the supra-world; these are the two new worlds referred to in the title, but they may of course be an infinite series in both directions. The units of time and length in these several universes are changed in the same proportions; thus the units of length and time in the infra-world are reduced 10 times, leaving velocity unaltered, for one infra-centimetre per infra-second exactly equals one centimetre per second. The relativity of time and space, even from the point of view of physical science is clearly brought out. These conceptions are indeed not things outside of ourselves, but part of our mental machinery only, by which we perceive things apart, and without which no conception of plurality would be possible.

The author proceeds in a series of clearly presented arguments to sketch the conditions prevailing in the infra-universe, where each of our atoms is a sun, and each of our electrons a planet. The infra-universe is so small that its 'starry heavens' appear to us as a minute microscopic speck; yet there is no reason to suppose that life, not unlike our own may not exist upon its planets, for size is a purely relative affair! An infra-year is what we call a thousand billionth of a second. The life of our sun, estimated at 50 or 100 of million of our years, would amount to about a ten-millionth of a second on the supra-world scale. And so the relation of universe to universe is sketched out, presenting to the mind an infinity, not only of the physical universe as known to us, but of orders of universes larger and smaller, and as the scheme is elaborated in detail.

The chief interest of this work to us seems to be in the psychological deductions which can be drawn, and at which the author hints not obscurely. Just as Indian thinkers, by pure

* Longmans Green, London, 1907, price 3-6.

thinking, intuitively perceived the fundamental postulate of true philosophy, viz., the entire subjectivity of time, space and causality, and Western science in the person of Kant reached the same result by the other way, of abstract reasoning and scientific proof, so here we have a physical illustration in exact scientific terms, of the Hindu conceptions of enormous distances and times obtaining in other spheres than ours. For example, a *kalpa* is a period of 4320 millions of our years, at the end of which the world is resolved into its constituent elements:—an approximation of at least the same order as that taken by the author of our book (p. 32) viz. 2000 million years as the life of the solar system.* The *kalpa* is spoken of as a day of Brahma, of which thirty form a month, and of these months 12 a year, and 100 of these years the period of his life (as a conditioned Iswara or personal God):—words that our author almost echoes, when he says that “there must be a supra-world—a world of a higher scale inhabited by beings for whom a trillion years are as a day, and the sun’s life-period the shortest measurable interval of time”!

The author does not hesitate to consider the relation of ‘soul’ to the infinite series of physical universes: certainly the possibilities are strange enough. For example, our visible universe, represents to supra-man an object some $\frac{1}{2}$ supra-inch in diameter.” It contains about 1000 million stars, or about as many stars as the lowliest organism known to us contains atoms. For aught we know it may be an organism”. Is there a cosmic soul forming the sum total of the individual consciousness manifesting in the universe, and concerning which supra-man may speculate as we speculate concerning the soul of an amoeba? There can be no doubt that spiritual evolution consists in the expansion of consciousness (release from the bonds of personality); have we then to attain consciousness on a, to us, cosmic scale, only to be ‘born’ as an ‘amoeba’ in a supra-world? Here is suggested a physical parallel to the idea of “progressive emancipation” by the *devayana*, the “path of the gods”; it is probably interesting only as such a parallel. For after all we have so far been dealing only with physical universe, of which ours is the pattern. From a Vedantic point of view, of course, all these worlds are part of the *samsara*, and we as Atman, are incarnate in them all though conscious only of our individual atman in each. And we do not really know, speaking in the terms so far used, into what world we are

*I do not, of course, lay any stress upon the actual numbers, only upon the identity of idea, arrived at independently and by quite different processes.

born at death. "We may be landed in some other link of the chain of worlds, or in an entirely different kind of world." For observe and this our author, who is no crude materialist, expressly indicates the existence of this infinite series of physical universes does not preclude the existence of other kinds of universe - 'other worlds' or 'lokas', with the conditions of which we have at present little in common. Of these also more knowledge may be possible in the future; for, "In taking control of nature, man has lost many spiritual gifts once possessed by his ancestors. Clairvoyance and telepathy were once almost universal. They have been deliberately atrophied in order to fit man for the conquest of nature. The human mind not only requires delicate senses and perceptions; it also requires certain blindnesses and insensibilities. Some sensibilities have been crusted over. Man has become a crustacean as regards some of his faculties. These have become 'occult.' When they are once more required, they will again come forth. They are beginning to come forth even now."

The author anticipates an enormous increase in man's control of nature; and then what follows? A greater and greater control of the means of existence, with no more consideration for its meaning and goal than the present would be a growing nightmare, from which the evidence of the re-acquisition of lost spiritual faculties is the promise of deliverance. When the bulk of knowledge increases to ten and fifty fold the present, "when activities have to be spread over geological periods instead of lifetimes, man will, in order to cope with them, either have to prolong his life, or find a new way of permanently recording his experiences. Both ends may possibly be accomplished by a thinning of the veil which divides embodied man from the accumulated intelligence of his ancestors, who poured forth by the million every year into that unknown realm of existence with which the human race, for good reasons of its own, has severed almost all conscious connection." This may be taken to refer not only to communication with spirits of departed human beings; but of intuition, the method of genius. One cannot but believe that all knowledge is really an absolute thing, and that man in his progress, rather discovers than creates it. What are we to think of the mathematical genius, who gives without a moment's reflection the (correct) answer to questions involving enormously difficult mathematical calculations, say the cube root of some very large number? and of the similar phenomena of genius in other branches of knowledge? It is more than possible that intuition of this sort,

belonging to the imaginative or real side of man which is not fettered by conditions of time, space, etc, is a higher and more enduring, and ultimately more certain faculty than reason; though now requiring to be checked and controlled by that very person itself, which is bound up with, and alone can be said to understand, this phenomenal world.

To return to the main thesis of the volume, it may appear that the conception of an infinity of material universes lacks a unifying principle and presses upon the mind with all the weight of an incubus. Where is that unifying principle upon which we may rely to deliver us from the intolerable complexity of phenomena? The true answer has been given in India long ago. It may be summarised in the compound word, *brahma-atma-aikyam*, "unity of the Brahman and the atman." All consciousness is really one; and it is upon that consciousness that phenomena in all their complexity depend. The same answer was given by Plato when he perceived the world as idea, and by Kant, when he perceived the world as Will. Our author's position is the same. "I prefer," he says "to look upon material phenomena, as symbols of mental phenomena." That it should be necessary to ask at all where there can be found an unifying principle such as we have spoken of, "shows how a mechanical view of natural phenomena has obscured our appreciation of the realities underlying all human understanding. Atoms, electrons, material objects generally are not realities. They are our conceptions of realities which affect our sensorium, constructed in our minds from materials supplied by our past experiences. Our experiences are the only realities of which we have definite evidence, and these are finally resolvable into sensations and memories of sensations. By an act of faith we extend our own sphere of sensations to include spheres which we perceive to be similar, and we thus are enabled to see with other person's eyes and remember with other person's memories. By another act of faith we postulate an 'object' behind a bundle of permanent or recurring sensations. These sensations are the symbol of that object, the signs by which it reveals its presence to us. No doubt the object contains some ultimate reality but what that ultimate reality may be, what the rest of its properties are, we can only faintly guess. We have only one key. In ourselves we can observe both the inner reality of a thing and its external and visible symbol".

Thus our author speaks almost in the terms of Indian philosophy. An extract from Professor Deussen's "Philosophy of the Upanishads" will emphasize the identity of the point of view:— "If

ever a general solution is reached of the great riddle, which presents itself to the philosopher in the nature of things all the more clearly the further our knowledge extends, the key can only be found where alone the secret of nature lies open to us from within, that is to say, in our innermost self. It was here that for the first time the original thinkers of the Upanishads to their immortal honour, found it when they recognized our atman, our inmost individual being, as the Brahman, the inmost being of universal nature and all her phenomena".

Materialism in Western science has been a passing phase; it belongs already to the last generation. For the accumulation of facts does but give the opportunity for wider and wider generalisations, of which the last and most fundamental consists in the reduction of all variety to that one unifying principle by which, when known, all is known. Thus Western thought is progressing extraordinarily fast in the direction of Indian idealism. At the same time there is in the West a growing appreciation of the ideals of Indian civilization. I do not doubt that within a hundred years the culture of India will be valued in the west as that of Greece is to day; her achievements in philosophy, literature, science and art cannot ultimately be ignored, but must take their right place in the scheme of human culture and civilization.

Meanwhile, very much the reverse is true of English educational ideals and methods in India. The subject is too wide to enter upon here, but in relation to science, it may be said that it is absurd to think that teaching the facts of science, in a superstitious and realistic manner, is offering intellectual emancipation to a country that evolved a truly scientific theory of the universe so long ago, and in whose daily life the philosophical point of view is taken a matter of course. Scientific facts are of extraordinary use from an utilitarian point of view: they may also, properly treated, be a means of culture and the very means of salvation from the 'intolerable complexity' of the phenomena which at first it seems to intensify. I say 'may,' because although science may speak of inert atoms and electrons as realities, without troubling about the ultimate reality behind them, yet that is going only half-way on the road which leads to intellectual emancipation. "Our next step in the exploration of the universe must be to get at its inner soul and meaning". No hint of these in the teaching of science in India! But the idea is an integral element in Indian culture; and only those can truly serve India who come to fulfil, not to destroy her culture. Science will not serve her, if she is to give up philosophy in exchange for it.

Meanwhile India must take her place again amongst the scientific peoples, not as a follower, but again as a leader. India is a congeries of little and great peoples, united by one historical tradition and national sentiment; may not all these contribute to the scientific picture of the world which mankind is making for its behoof? The value and vitality of the culture of many so-called lesser peoples has been surprisingly demonstrated of late in Europe, and the volume under notice is an illustration of the vitality of their intellectual life; and of their essentialness in the scheme of civilization; for imagination as necessary in science as in art, is in some strong amongst the Kelts and it is accordingly not surprising to find that its author is an Irishman, and this year President of the Pan-Keltic Congress held in Edinburgh.

Dr. A. K. COOMARASWAMY, D. Sc.,

One of the greatest men of science has passed away in the Right Honourable Sir William Thomson Lord Kelvin at the ripe old age of eighty-three. He was born at Belfast in 1824. When ten years old, he entered Glasgow University and after a distinguished career, went to Cambridge where he graduated as second Wrangler and first Smith's Prizeman. Amongst his most famous inventions are his Electrometers, his standard compass, his sounding machine, his log, his hot and cold tap, the mirror, galvanometer and his Electric supplymeter. For more than 50 years the world of applied science was enriched by his discoveries and his brilliant inventions. His published works cover a wide field and show the range and penetration of his great intellect. His strongest claim to the gratitude of India is his generous appreciation of the great work and the epoch making discoveries of Dr. J. C. Bose.

* * * *

Educate your heart till it loves to practice the golden rule; strengthen your will while it can be relied upon; see a Right, and smooth ways lie before you.

* * * *

Nobody will come to help you, if you put yourself forward as a leader . . . kill self first if you want to succeed.

Swami Vivekananda.

DIET IN RELATION TO HEALTH.

A LECTURE DELIVERED BEFORE THE PSYCHO-THERA-PEUTIC
SOCIETY, ON NOVEMBER 18, 1907.

BY SIDNEY H. BEARD

(President of the Order of the Golden Age).

The subject of Diet in relation to Health is worthy of earnest study and consideration on the part of every thoughtful member of the community, for it is most intimately connected with our physical and mental well-being, and with that of our children and our race.

This living temple which we inhabit—the physical instrument which we psychio beings use in order to do our work and gain our experience on the physical plane—is continually being created and re-built. We are told by scientific authorities, who are supposed to know all about such things, that every cell in the human body is displaced and renewed once a year. And as this process of continuous reconstruction is the result of the provision and incorporation of material appropriate for the purpose, it must be obvious to every intelligent mind that a wise selection of such material is a matter of very considerable importance.

We do not expect to get our villas or mansions well built if defective bricks and mortar and cheap timber are employed. Erections so constituted are commonly known as examples of "jerry building," and every sensible person who decides to have a house constructed for himself is careful to specify exactly what materials shall be used, so as to ensure good quality and proper quantity. And yet, although we show such care about the building of these temporary inanimate dwellings, that we can easily part with if we find them in any way defective, few of us take any trouble about the building of that living tabernacle which is our permanent earthly habitation, and from the defects of which we cannot as readily escape.

The Science of Dietetics, which may also be termed "the Art of body-building," has been much neglected in the past, both by the general public and the medical profession. Most of us have been brought up entirely in the dark, as it were, concerning this matter; and it is in consequence of such prevalent neglect and ignorance that our hospitals, asylums, and prisons are overcrowded, and that abundant evidences of physical deterioration are everywhere apparent around us—which statement I hope presently to prove to your satisfaction by the logic of indisputable facts.

A POPULAR AWAKENING.

But in these days of increasing enlightenment, of spiritual awakening, and of realisation on the part of many progressive souls that sickness is *preventible*, that effects have causes, and that Nature's laws cannot be transgressed with impunity, a general spirit of uneasiness and anxious inquiry is becoming noticeable. The more intelligent members of the community are beginning to *think* about the Food Question. They are getting tired of taking pills and drugs, and of paying doctors bills without getting much benefit, to say nothing of expending large sums for the privilege of being operated upon for appendicitis.

In all sections of society individual protest is now being made against the coarse and unhygienic dietetic habits of our forefathers and our contemporaries. Thousands are beginning to recognise the fact that pure and vital food makes pure and healthy blood, that pure blood and strong vitality give immunity from disease, and that it is unbecoming for an artistic, cultured and spiritually minded soul to allow his or her body to be perpetually used as a grave for the mortal remains of slaughtered animals.

Before proceeding further I should like to ask your indulgence as members of the Psycho-Therapeutic Society if I lay very considerable emphasis upon the absolute necessity of dietetic amendment in all cases of sickness in which natural and hygienic law has been violated. I do so, not because I undervalue mental, magnetic, and psychic treatment, but because I am convinced that the root causes of human malady must be removed if permanent improvement in health is to be secured. I have personally proved and witnessed the helpful efficacy of psycho-therapeutics, and, therefore, I fully recognise the value of the work of this Society, and wish you great success and the Divine blessing upon your efforts to relieve pain and sorrow. But I have come here at the invitation of your Committee to place certain facts before you concerning Dietetics in relation to Health, and this being my position, I trust you will not take it amiss if I strongly urge the claims of our modern Food Reform Movement, and ask for your earnest consideration of the same.

FLESH FOOD UNNATURAL.

Flesh food is *unnatural* for man. Our greatest anatomists and naturalists, including Baron Cuvier, professors William Lawrence, F.R.S., Sir Charles Bell, F.R.S., Sir Richard Owen, John Ray, F.R.S., Pierre Gassendi, and Dr. Pouchet, are unanimous in stating that our physical structure is that of a fruit-eating creature, and Baron Cuvier goes so far as to say that "Man resembles the frugivorous animals in everything and the carnivorous in nothing."

Without going too much into details, I may state that all the Carnivora have large livers and a short intestinal canal, so as to enable them to digest flesh before it has time to decompose ; whilst Man has a comparatively small liver and long intestines, like the anthropoid apes, who are all fruit eaters in their natural state. Consequently, when a human being consumes any portion of the dead body of an animal he does so at the risk of suffering from septic intestinal inflammation, caused by putrefactive ferments being generated in his digestive apparatus. Such inflammation used to be called by its right name a few years ago but now it is fashionable to label it "appendicitis" because it generally takes place in the cæcum (a kind of sharp corner in the intestinal passage where obstruction often happens), which is situated close to the much-maligned but generally innocent, "appendix," and therefore involves it in the inflamed state that arises.

It is a fact that the digestive apparatus of the higher apes is almost indistinguishable from that of man, and that their physical structure is virtually identical, hence Linnæus classifies man as being at the head of the anthropoid mammals.

To eat the flesh of slaughtered animals is therefore contrary to our Creator's intention and purpose—and this view of the matter is confirmed by reference to the utterances of the world's most truly inspired prophets in every age. Amongst those leaders of human thought who have practised or advocated total abstention from flesh food I may mention Pythagoras, Plato, Aristotle, Socrates, Buddha, Seneca, Hypatia, Plutarch, and Daniel; the first Christian Apostles (and, doubtless, their Master and Lord), the Christian Fathers. Tertullian, Origen, Chrysostom, Clement, and others—Milton, Isaac Newton, Newman, Franklin, Wesley Swendenborg, Tolstoi, and General Booth. I might also mention a crowd of more modern witnesses, including a large number of physicians, eminent churchmen and journalists, the latest accessions to the list being our present Pope, the Rev. R. J. Campbell, and Dean Wilberforce.

As members of this Society you will, I am sure, realise the importance of our living in harmony with Natural Law, and will be well aware how inevitably penalty overtakes those who transgress against the physical laws of their being. Let me, then, ask you to reflect concerning the vast amount of pain and sickness we see on every hand around us, to remember that such must have a fundamental cause, and to endeavour to trace our disease to its true source in those physical dietetic sins which are at present so prevalent amongst us.

MEAT UNNECESSARY.

Flesh-food is *unnecessary*. Any remarks concerning this point may well appear to be superfluous, but as the time-honoured delusion still exists in some minds, that health and strength cannot be maintained without a liberal supply of butcher's meat, I feel that I ought to remind you that the Roman and Spartan armies won their victories on a bloodless diet; that the Japanese, who appear to be able to outmarch and outfright anybody if necessary, have been non-carnivorous for many centuries; that many of our most famous athletes are vegetarians; and that the chief long-distance athletic records are held by them.

Concerning the longevity of abstainers from flesh food let me say that last year a meeting was held in London and was addressed by a number of octogenarian and nonagenarian food reformers, who astonished their audience by their vigour and by their enthusiastic advocacy of simple living and a dietary of fleshless food. And, more wonderful still, I hold in my hand some photographs of a man (Capt. Diamond, of San Francisco) who has abstained from flesh food for over 80 years, and who is now, at the age of 111 years active, vigorous, and healthy. At the age of 107 he was boxing, cycling, and teaching physical culture to a class of young men, and a doctor who examined him last year declared that he saw no reason why he should not go on living for an indefinite period to come.

Experiments recently conducted in the American Universities at Yale and Harvard, by Professor Chittenden and Fisher; in London by Dr. Josiah Oldfield; and in Brussels by the University authorities, have proved that abstainers from flesh, if properly fed on fruits, cereals, and milk, have superior health, stamina, and endurance. The results of these experiments are corroborated by the experiences of thousands of reliable witnesses of all ages who engage in every form of mental and manual toil.

FOOD THAT IS INJURIOUS.

Flesh food is *injurious*, and the chief cause of human malady, for the simple reasons that it quickly decomposes and putrifies, that it is heavily impregnated with uric acid and other toxic waste products, even when animals are healthy, and that it is only too frequently infected with disease. The human body under normal conditions generates about three grains of uric acid per day, this would appear to be the normal amount that can be eliminated, and you can easily judge how deleterious flesh must be, and how prone to develop uric-acid diseases, such as Gout, Rheumatism, Calculus, Bright's disease, etc., when I tell you that a pound of lean beef

contains about 14 grains of uric acid, a pound of liver 19 grains, and a pound of sweetbread nearly 70 grains. Need we wonder that about half the people we meet are suffering from some form of uric acid accumulation and poisoning?

More than 50 per cent. of the cattle of Great Britain are tuberculous—or, in other words, “consumptive.” In fact, the British delegate to the International Meat Trade Congress, held this year at Hamburg, declared that if the tuberculous cattle of the United Kingdom were to be compulsorily slaughtered, “it would practically mean *extermination* of our herds.”

The recent Royal Commission on Tuberculosis declared that this disease in the human subject is often the direct result of introduction into the human body of the bacillus of bovine tuberculosis, and that “the milk coming from consumptive cows ought not to be used as human food at all.” From this Resolution we can easily draw the conclusion that the flesh of consumptive cows is equally as dangerous, seeing that the inner part of a joint of meat never reaches boiling point, and that the bacillus can survive a temperature of boiling water, even if subjected to it. Our policy as a nation in multiplying hospitals for consumptives, while no effort is made by the State to prohibit the eating of the bodies of consumptive animals, resembles that of the man who picked up apples with one hand whilst he threw them down with the other. We isolate our human consumptive patients—and wisely so, for the disease is very contagious—and then we eat up the sub-human ones, and yet consider ourselves sane.

Let me also remind you that the animals who are slaughtered and sold for food without any adequate inspection—in fact, without any inspection at all outside our great cities—suffer from anthrax, swine fever, pluropneumonia, sheep-scab, foot and mouth disease, and infestation by parasites of various kinds; and that such undesirable material for body-building often produces dire results in those who are so unwise as to consume it and to give it to their children. Let me also draw your attention to the fact that our worst disease, Cancer, has increased in extent and frequency in exact proportion to the increase of the meat consumed in this country; and that at the present time one woman in every eight, and one man in every twelve, past thirty-five years of age, must expect to die of Cancer if such are flesh-consumers. The amount of Cancer in each country is in exact proportion to the amount of flesh consumed by the inhabitants, as is shown in the statistics contained in that comprehensive book that was published last year by the Hon. Rollo Russell, entitled “Strength and Diet in Relation to the Life of Nations.” Many of our most eminent Cancer

specialists, amongst whom I may mention Dr. Alexander Macaden, Dr. Roger Williams, and Dr. Robert Bell have expressed the opinion that flesh eating is one of the chief causes of Cancer, and every year this conviction is gaining ground amongst our most progressive medical men.

My own study, observation, and experience, have convinced me that the cure for Cancer will be found in its *prevention*—by simple, natural, and hygienic living and abundant exercise; that the disease is the result of blood poisoning arising from the accumulation in the system of partially decomposed animal tissue; and that unless the unseemly habit of eating the dead bodies and internal organs of our fellow-creatures is abandoned we shall continue to be afflicted with this terrible penalty for wrongdoing.

THE CHIEF CAUSE OF DIPSO MANIA.

Flesh food is the chief cause of *Dipsomania*. In countries where carnal diet is not habitual the Drink Problem is virtually unknown. Fruitarian drunkards are conspicuous by their non-existence, and it has been demonstrated, in the Inebriate Homes of the Salvation Army and elsewhere, that the worst dipsomaniacs can be speedily cured by a well-selected and nutritious fruitarian dietary.

When men are properly nourished upon non-inflammatory diet, that is rich in proteid and nerve and tissue-building substance—such as nuts of all kinds, and their products; cereal foods (wheatmeal, oatmeal, macaroni, rice, etc.); legumes (haricots, lentils, and peas); fruits of every sort; and dairy produce (cheese, milk, and eggs), they do not crave for strong drink, nor are they in danger of taking alcohol to excess.

The carnivorous habit involves the brutalisation and degradation of thousands of men, women, and boys through their employment in most revolting forms of work (viz. butchery and offal cleaning, etc.). It also brings upon their posterity abnormal evil and homicidal tendencies, thus inflicting upon society in general much suffering and loss. Such influences must be inimical to the health of mankind, and as human solidarity is an ungainsayable fact, the innocent are made to suffer with the guilty.

Let me also remind you that the adoption of a natural and fleshless dietary will create an immensely increased demand for agricultural labour. The land will support about eight times as many men when devoted to the production of fruit, cereals and market garden produce, as it will when used for boviculture. Thus the alarming evils of rural depopulation and the overcrowding

of cities will be rendered possible of alleviation. "Back to the land" is the only real remedy for the sorrows of Slumdom and for our racial deterioration, and a national Food Reformation is essential as a preliminary step to this.

THE CRUELTY INVOLVED.

Before concluding I must ask you to bear with me if I mention the appalling amount of pain and cruelty that is inflicted upon animals in order to meet the demand for flesh food; and that, seeing the suffering which is involved in the flesh traffic is inflicted needlessly, it is but reasonable to expect that Nemesis in some form will overtake those who are responsible in the matter.

Death by violence in its most brutal forms (unmitigated by pity, alleviation, or mercy) is meted out to at least a million large animals every day in what are called Christian countries--and this, after the infliction of untold suffering in cattle trains and cattle boats. Such violation of the spirit of Humaneness and of the Law of Love towards one's fellow-creatures may reasonably be expected to bring a terrible Karmic retribution upon those who are accessories, before and after the fact, to such ruthless exploitation; and this is actually taking place before our very eyes. Those who live by the knife only too often perish by the knife, as is illustrated by the two million surgical operations that were performed in this Metropolis alone last year. I venture to hold the conviction, and to affirm that, had the people of this country been living a simple and natural life and subsisting upon the fruits of the earth instead of upon the products of the shambles, most of these operations would have been unnecessary, and many homes would have been saved from the dark cloud of sorrow and from visitation by the Angel of Death. One very prevalent malady alone is sufficient as an example. I refer to Appendicitis, which has been declared by the highest medical authorities in France, America, and elsewhere to be the direct result of flesh eating. It is caused by the decomposition of annual tissue in the human intestine, and is a complaint from which fruitarians are practically immune.

PERSONAL TESTIMONY.

I affirm, without fear of contradiction, that the carnivorous habit is highly detrimental, both to individuals and the State, and I hold strong convictions on this matter, because I speak from long personal experience and observation of the deleterious effects of our conventional diet, and of the benefits that result of living upon wisely chosen fruit and cereal food combined with dairy produce. When I retired from my profession twenty years ago I was a prematurely old man, and a physical wreck through attempting to live upon our conventional meat and white bread

diet, whilst undergoing great mental strain. I was too nervous to mount a horse, was obliged to wear glasses for double astigmatism, and was too weak to walk a mile without fatigue—and I *failed to recuperate*. But thirteen years ago I became a total abstainer from flesh food and adopted a natural dietary, with the result that I now feel many years *younger* instead of *older*. I have not had a day's real illness during this time, although I have done the mental work of half a dozen men; I have not worn spectacles for the past eight years, and am now able to ride twenty miles without dismounting, and to play 60 or 80 games of tennis without undue fatigue. Similar benefits have accrued to my family, and for ten years our doctors's bill amounted to 5s. only, that sum being expended on behalf of one of the servants. I have also seen scores of men and women find improved health from adopting a similar course, and I have witnessed many die a premature death through failing to amend their dietic ways.

In view of these facts, which I could multiply *ad libitum* if time permitted let me appeal to each one of you to lend your influence to the great Food Reform Movement which is now spreading all over the globe, and thus to hasten the time when human pain and sorrow will be reduced to a minimum. Let me urge you to make this important change in your daily habits, not only for the sake of others and for the sake of the groaning animal creation (that can only thus be emancipated from human tyranny and cruelty), but for your own sakes, and in order that you may more speedily reach those higher physical, mental, and spiritual planes that are awaiting us all. You will find purity in diet a great aid to self-culture, and to the attainment of physical and mental efficiency. And you will also find that furtherance of the Food Reformation on your part will be a most direct and practical way of *preventing* human suffering, of increasing human happiness, and of helping to emancipate our race from many of the physical and social evils and limitations which now afflict us.

STAMPS !

STAMPS !!

STAMPS !!!

Parties willing to exchange used Postage stamps of Indian Native states, African colonies, Australian colonies, South American states and all places of the Globe should apply to the undersigned. *Sure Reply*. Correspondence invited. Picture Post cards are also exchanged. Used post-cards or envelopes with pressed stamps are also wanted. Register all letters containing stamps, and write your address clearly to.

“Philatelist” care of Manager,

“The Siddhanta Deepika,”

Madras N. C. S. India

SCENES FROM MODERN LIFE.

(BY T. N. VAIDESWAR.)

SCENE I.

Krishna.—Dorai Babu, how long do you intend stopping away from work? Why should you not join your journal again? Go to Madras—the quiet presidency town—take your junior with you, and put him to school—yon joining your office : or taking up a job in the local Court.

Dorai Babu.—Dear Brother, I won't take up any calling here. Neither would I lead a servile life hereafter. I must have some independent work to attend to ; and the best I could do for it is to be at the head of a journal or to set up a business. I can't accept a 15 or 50 Rs. post, and be at the mercy of a raw Civilian, knowing nothing of the country or its manners and worth.

Krishna.—Well, Dorai Babu, you may establish a paper and be its Editor, for you know full well about journalistic work. But you are too outspoken for the work : You won't care for the favour or frown of a European Sahib and—which is worse—you will allow your pen to run riot on his misdeeds. There will be the Seditious Section 124---A to look after you always, if you write what you think true. If you do not commit to paper what you think just, you are a traitor to your country and profession. So don't take up that job now. Please wait for it till the dawn of Democracy. Your idea is, indeed, commendable : let it be one of the nature of an industry, so that there may be a chance for many to live by your cause.

Dorai Babu.—No, brother : there is nothing to be afraid of in sedition. Now a days the air is surcharged with sedition, defamation, and other tions, and the majority of cases in the Chief Magistrate's Court is seditious ; so much so that the section, it seems, has almost lost its vigour and vitality. It could be seen for the last few months there were few cases other than that of seditionists, and as a sequence we have a new enactment "The Seditious Meetings Act." Another thing--if I am sent to the lock-up. I go there on behalf of the popular and national cause, which as you know is not degrading or disgraceful. If a whole nation is to be profited at the incarceration of one or few why should not they do so ? As to business—it is a quiet-going concern free from the troubles and turmoils of a like nature. I will, according to your advice, for the present, set up a business—a Weaving Factory, whereby many could earn a living, and I would be doing something for the country's cause, by encouraging *Swadeshi* enterprise.

SCENE II.

Krishna.—*Swadeshi*? You young fellow! how is it, you always touch at something fiery and dangerous? Know you not that it is the talk of *Swadeshi*, and its concomitant, *boycott*, that has created so much of the hallaballoo and fuss in Bengal, that it has driven them to danger and despair? It is what has made every Bengali home a scene of martyrdom: it is the sound of which that every whiteman dreams and dreads. Don't you know the various towns in Bengal proper and Curzonised-Bengal that have been punished for the innocent acts of the young in the matter of *Swadeshi*? Don't you know that now and then innocent school boys there are incarcerated for no serious fault other than that of *Swadeshi* or *Boycott*?

Dorai Babu—Yes, my Boy: Pray do not rush into fury all on a sudden. Let reason guide you, me and everybody else. It did create much fuss and more substantial good to the Indian community at large: It has not driven anybody to danger or despair; but it has steered the Indian Industry right across the troublous sea of Foreign Competition which was wind-bound till the formation of such a propaganda. It has caused a severe strain to the nerves of several mills in Lancashire and elsewhere, and has decreased the importation into India of foreign goods by hundreds of thousand yards at the onset itself. True it is that a few Bengali home has become a scene of martyrdom; but are they any the least sorry for it? No: they work with redoubled joy and vigour, and each and every man wants to be incarcerated, only if it is in the advancing tide towards India's good. What if a few suffer imprisonment for the good of a whole country and a sacred nation? I know the incidents of Curzoned-Bengal, Fuller-Regime, the Risley circular for school boys, and all that: but only think that every act of the divine dispensation—as the venerable and venerated martyr Lala Lajput Rai remarked while in the fort of Mandalay—is to shape our destiny to something good and noble. You see that Bengal in spite of all its reverses and mishaps is persistently insisting in agitation, and the sister provinces are following suit. Every aggressive and oppressive enactment of the Bureaucracy is pooh poohed, in constitutional manner, with due deference to authority and order, and the aim is again fixed at the goal. They know that constitutional agitation has paved the way for the attainment of Self Government from the rulers of the land who domineer over them. She would not retain from constitutional agitation—the birth-right and privilege of every free born British subject—and she shall not turn her back till she finds herself in *terrafirma*—the aspired goal—the Autonomy.

“*The Mysore Review.*”

HONEY AS A FOOD.

Dr. C. S. Carr, M.D., Associate Editor of "The Health" writes as follows :—

" I am often asked to prescribe food for people who are desirous of getting fat. There are a great number of lean, lank of cadaverous people who want nothing so much as to put on a little extra flesh," " what shall we eat ?" they are all asking.

Although I never encourage the idea of people wanting to make themselves fat or lean by the selection of food simply, yet if I were going to prescribe a food with the specific purpose of fattening, it would be honey.

Honey is very nutritious and is especially rich in fat forming materials. It is an Ideal winter food, and has an admirable effect upon the mucus membranes of the respiratory tract. It is not only an excellent preventive to colds, but has a remedial effect when a cold has been required. It is laxative in its effect, and is rich in heat making, flesh-forming ingredients.

Under the the Pure food law goes into active operation it is very unsafe to buy strained honey.

There are so many imitations and adulterations of strained honey that the honey had better be bought in the comb.

In eating honey-comb, a little care should be taken not to swallow too much wax. Beeswax is also absolutely indigestible, and there is slight danger of forming a wax ball in the stomach, This danger, of course, is very remote, but still sufficient to take into account. It would be advisable, therefore, to buy the honey in the comb and strain it yourself. If not, in eating the honey a little care should be used to avoid swallowing the comb.

Thanks to the Pure Food law, however, we will soon be able to buy strained honey or any other canned or bottled food, with a reasonable assurance that we are getting what we are paying for."

W A N T E D

THE following old numbers of the Siddanta Deepika. Vol. i. Nos. 2, 5-7, 12. ii. 8, 9, 11. iii. 4 iv. 4. vii. 2 & 3. Gentlemen who are willing to dispose them of. are requested to write to the Manager, The Siddhanta Deepika, Choolai, MADRAS, N. C.

OUR TABLE.

The Open Court. The January, 1908, number of this interesting magazine lies before us. The number opens with a fine frontispiece "The Trial of Galileo Galilei," with a good account of Galileo Galilei the greatest son of Italy, born at Pisa. February 15, 1564 and inventor of Thermoscope, Telescope etc., by its talented editor Dr. Paul Carus. In the course of the article the Editor puts forth as follows :—"Galilei was a naturalist, an investigator, a thinker. He did not care to fight the battles of Free thought. He was not a leader, not a partisan, yet he was too earnest to simply ignore the religious question and leave to others the problem of Harmonizing the facts of experience with the Bible, and it was this attitude of conciliation which led him into grievous entanglement."

"On January 8, 1642, Galilei died in his villa at Arcetri. His body was first buried in the chapel of the Novitiate at Florence, but finally in 1737, was removed to the church of the high cross (Santa croce) where a beautiful monument has been erected in his honour. The Books of Galilei remained in the index for over two centuries and were struck out only in 1835 in silent recognition, that his condemnation should henceforth be regarded as an error. The following is the list of its many excellent articles :—The Present Religious crisis ; The Religion of Humanity and its high Priestess ; Cryptic Legends and Their Significance ; Napoleon and the Pope ; Napoleon and Henry IV ; and the changing content of Sin.

"*The Extract.*" January, 1908. We have to acknowledge the first number of this new monthly review, published by 'The Latent Light Culture' Tinnevely Bridge, and Edited by Professor T. R. Sanjivi. In the course of its opening article, the editor says : our aims in launching out this magazine are to put forth in a consolidated form, the best thought of the past and present ages ; to compare the theories of both the Eastern and Western thinkers ; to present lessons for the highest psychic and spiritual development of man to discuss occultism in all its branches, to compare the relations that exist between Eastern mantras etc., and western Hypnotism, suggestion etc, and to make out a Rational system for the quicker evolution of the 'Soul.' The issue under review also contains a good number of short articles such as, The God in Man ; The significance of the universality of Mind, Vedanta and what it teaches ; Life and its end and many others. We heartily wish our young contemporary every success.

Bala Bharata or Young India.—February, 1908. We thank the publishers for sending us some of their numbers. It is published by Messrs. Goodwin and Co, Mylapore, Madras at Re. 1 as. 8 per annum. The present number under review contains many excellent articles such as Patriotism, The Story of Nanda or the Path to Liberty, The Way to Perfection, The National Movement in India etc, The magazine has for its motto "Awake, Arise, and stop not till the goal is reached" We wish the "Young India" every success.

We heartily thank the Editors and Managers of the following Journals for sending us their valuable periodicals :--

1. The Theosophical Review, London
2. "The Cænobium" 'Villa conza' Suisse, Lugano,
3. "Cultura Espanola," Madrid
4. "Universal Republic," Portland
5. "The Open Court" Chicago
6. "The Mazdaznan," Chicago,
7. "The Vegetarian Magazine" Chicago,
8. The Indian Magazine, London,
9. "The Herald of the Golden Age," Paignton,
10. The Abkari, London,
11. "The Harlinger of Light" Melbourne,
12. "Journal of Man," Chicago,
13. The Health Record, London,
14. The Theosophist, Adyar,
15. The Prasnotara, Benares,
16. The Hindu Spiritual Magazine, Calcutta,
17. The Extract, Tinnevely,
18. The New Reformer, Madras,
19. The Brahmavadin, Madras,
20. The Astrological Magazine, Madras,
21. The Sen Tamil, Madura,
22. The Bala Bharata, Madras.
23. The Vivekachintamani, Madras,
24. The Tamil Zenana Magazine, Madras,
25. 'The Tamilagam,' Tanjore,
26. The Crescent, Coimbatore,
27. "The Patriot," Bombay,
28. 'The Indian Nation,' Calcutta,
29. "The Trained Teacher," Madras,
30. "The Hindu Organ," Jaffna,
31. "The Maha Bodhi Journal," Colombo,
32. "The Industrial India," Calcutta,
33. "The Grail," New York,
34. "The Path," Sofia, Bulgaria.

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Flies cannot be destroyed by killing them, for they multiply too rapidly. Flies lay 200 eggs on the average, and according to careful observation one fly will produce on six generations one hundred millions, i. e., 128 with 14 ciphers. The surest way is to kill the larval with crude coal oil when they are hatching on manure heaps "*Pharmace centralhaile*."

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A failure will teach more than success, if it be regarded in the light of a high ideal.

THE
SIDDHANTA DEEPIKA
OR THE
LIGHT OF TRUTH

A Monthly Journal devoted to Religion, Philosophy, Literature, Science, &c.

COMMENCED ON THE QUEEN'S COMMEMORATION DAY, 1897.

Vol. VIII.]

FEBRUARY 1908

[No. 11

THE LAST MESSAGE
FROM REV. DR. G. U. POPE, M.A., D.D.

In forwarding us a copy of his last Sermon preached in Balliol College Chapel on May 26, 1907, with all best Christmas wishes, Dr. Pope wrote to us as follows in his Autograph which will interest all Indian lovers of this old Tamil veteran Scholar and Savant.

26 Walton Bell Road,
Oxford, Dec. 25, 1907.

My dear friend,

In the heart of this my last sermon, lie truths that harmonize with all that is best in Tiruvachagam and Siva-nyanam (Sivaguanabodham).

I am very old. May the Father bless you and yours.

Ever truly your friend

G. U. POPE.

We print below his sermon in full :—

THE SOUL'S UP-RISE.

'I will arise and go to my Father.'—St. Luke, XV. 18.

When we consider carefully the words of our text, we perceive at once that, like many other sayings in Holy Scripture, it is capable of an application as wide as human experience extends. This sentence expresses, in its utmost simplicity, the feeling of every one, who, awaking from the dream of selfish folly, is dissatisfied with himself, and longs for that *union with the Infinite Love which alone can satisfy the soul of man.*—It is the utterance of one who is struggling to be free to realize the ideal of his true personality.—With his whole being he now at length chooses the right, and starts up, determined to act at once upon the new Divine impulse. This is REPENTANCE, which strives to find its way back again to the Father, from whom perverted self-will and sin separate the soul. To this does the Gospel of Christ ever invite us all, in its eternal proclamation, 'repent ye, for the Kingdom of Heaven is at hand.'—

The words, as uttered by the 'Prodigal' when he has 'come to himself,' must be considered in connexion with, and as anti-thetic to, what he had said *in effect* some time before. In fact we have before us at once the history of a 'Paradise Lost,' and of a 'Paradise Regained.'

On that former occasion, when he had strangely *gone out of himself*,—lost sight of his ideal personality,—and was possessed with the spirit of absolute wayward selfishness, he had petulantly said to his Father, 'give me the portion of goods that falleth to me,' thereby making a strange and utterly unjustifiable claim to independence; and had followed up the words by gathering together all that his Father had given him, and going away at once from home and Father, to a country far off, where he had plunged into vice, wasted his substance, and was now in absolute destitution,—helpless, friendless, and perishing. The prodigal was 'lost and 'dead,' for this 'developed selfishness is moral suicide.'

We are surely intended to see in this what *sin, in its essence, is*. It has its root in heartless selfishness; it is going away from the Heavenly Father; it is seeking for the gratification of man's own instincts, without any reference to the Will of the Father in Heaven, or thought of what is due to men on earth. It was this concentrated selfishness that had brought the 'Prodigal' into that state of degradation from whence he was now resolved to 'arise' and return.

We cannot help pausing here to consider the contrast between the *unloving* SELFISHNESS of sin, as here manifested, and the *unspeakable* LOVINGKINDNESS of the Father; who *at once*, without complaint or reproof, divides his substance, gives the 'Prodigal' what he asks for, and interposes no obstacle to his departure. Indeed throughout the parable it is very remarkable that the Father is not represented as angry with his unnatural son, or disposed to punish him. With far-seeing wisdom he simply leaves him to reap what he sows, and to learn from experience that 'the way of the transgressor is hard.' His reception of the returning 'Prodigal' too is a marvellous picture of infinite love. *It is thus that the Beloved Son of God reveals to a sinful world the Father in Heaven!* This tender, unmediated, spontaneous love of the Father is shown in every part of the parable. He sees his son, while yet *very far off*, *runs* to receive him, lavishes upon him every species of kindness, and ends with 'this my son was dead and is alive again, was lost and is found!' It is the triumph of Divine Love over human selfishness.

I sometimes venture to think that our methods of treating the questions of sin and conversion are too much mingled up with what seems to be a harsh and repellent idea of our All Loving Father in Heaven. Crude legal ideas, more consonant with those of Imperial Rome, and of ancient Judaism, than of Jesus of Nazareth, are current among many. We are apt to forget His 'comfortable words': 'Come unto Me all ye that are weary and heavy laden, and I will give you rest; 'My yoke is easy; and My burden is light.' We are certainly bound not to minify transgression, or to make light of sin; but we might, perhaps, do more to make the return to the Father easy and gladsome. The thought of the rejoicing sympathy of all in Heaven with the returning penitent might oftener be presented to troubled minds! This parable might help us to think that always, if we arise, *just as we are*, and take a single step towards our Father, who knows all,—there and then,

'All Heaven is ready to resound

The dead's alive, the lost is found!—

Every species of dogmatic mystery is too often interposed between the returning soul and the loving God.

It certainly seems here as if the well-beloved Son of the Father would have us know and feel, that no troubled soul ever, anywhere, says, 'I will arise and go to my Father,' but another Voice is heard: 'I will arise and go to my son.' And we have to remember, that even the faintest aspiration after God is the

result of an Inspiration from Him. Every effort, however faint and feeble to arise and return to Him is itself divine. The Holy Spirit of God is ever waiting to descend into every opened heart. We are in danger of forgetting the glorious truth that Christ has promised us the aid of the Comforter to lead us into 'all Truth,' and to impart to us all needful strength. *Whitsunday prepares for Trinity!* He has said, 'If ye being evil know how to give good gifts unto your children, how much more shall your Father which is in Heaven give His Holy Spirit to them that ask Him.' Why do we not simply, evermore claim the promise? In the Holy Gospel are given unto us, not creeds to be recited, catechisms to be learned, and articles to be signed, but 'many exceeding great and precious PROMISES, that by them we may BECOME PARTAKERS OF THE DIVINE NATURE,' having escaped the corruption that is in the World through lust' Our efforts to return to our Father would be more vigorous, and more successful, if by faith we realized the abundance and sufficiency of the promised help.

Great poets and seers of our time,—Wordsworth, Browning, and Tennyson,—are full of this optimistic feeling, though, it may be, they do not always trace it to its source. To those who believe in the *Divine Incarnation, in the Divine Immanence, in the abiding Gift of the Divine Spirit, and in the perpetual up-rise of Humanity in the Divine Christ*, nothing appears impossible. 'All things are ours, for we are Christ's, and Christ is God's.' LET US ONLY, HERE AND NOW, ARISE!

Again, I cannot help feeling sure when considering the misery which the selfishness of sin brought upon the 'Prodigal', and the love which crowned his return, that there is a mystical and designed correspondence, or rather an antithesis between his history, and that of the Divine Author of the parable, 'the well-beloved Son' of the Heavenly Father.

Christ, in whom there was no sin, is to us the unique pattern of an ABSOLUTELY UNSELFISH LIFE. Entering into the world He says: 'lo, I come to do Thy Will, O God.' He came down, 'not to do His own Will, but the Will of the Father that sent Him.' *Contrasted with the 'Prodigal's' sinful selfishness is the entire self-renunciation of the Blessed Redeemer.* He 'emptied Himself of all but Love' to live and die, in order to rescue man from the bondage and degradation of sin. To all Humanity He is the everlasting pattern of the life of PERFECT LOVE. The privations, labours, and sufferings of Christ, which culminated in the agony of Gethsemane and the death on the Cross, were, when viewed in the light, the result of sin,—but NOT HIS OWN! They are the

remedy, and destruction of all sin. It is as an august **EXEMPLAR** that He is chiefly to be regarded as the Saviour of the world from sin. He reveals to us, in word and deed, the Will of the Divine Father, unto whose loving arms He invites us arising to return.

At this period of the Christian Year, when we bring to a close the series of services by which we have commemorated the earthly history of our Lord and Master, we are especially confronted by this view of His mission. We see Him coming from the Heavenly home, and descending into the lowest depths of humiliation and suffering. Again He arises and returns to the Father, not to acknowledge His own transgressions, for He is the 'Spotless Lamb of God that taketh away the sin of the world'; but to plead for transgressors, whom He is not ashamed to call His brethren,—before the Father,—to Whom He is the Way, regarding Whom He is the **TRUTH**, and in Whom He is the **LIFE**. His whole career on earth—His descent, and His ascent alike—is presented to us by St. Paul as a parable. With Him we are to die, crucifying the flesh with its affections and lusts; and with Him we are to arise, partakers of His resurrection, and return to the Father, as sharers of the eternal Life which He lives with God. 'He is the first-born among many brethren' It may even be said that the Father in this parable does not represent solely the Father in Heaven, but also the incarnation of that Father's Divinity: the mystic union of God and man in Christ.

The Father in the parable treads the same toilsome path by which the 'Prodigal' returns. It is a scene of quite earthly experience. The hand that grasps that of the returning penitent is a Human hand, and the arms that embrace Him are Human arms. 'He that hath seen Me hath seen the Father.' So in the parable the loving Father meets His returning Son, as we believe that the eternal Father in the man Christ Jesus, meets penitent Humanity. The whole is a mystic picture of Divine love incarnate. The 'Prodigal' was *lost*, was *dead*! The 'Good Shepherd' finds him. The 'Resurrection and the Life' restores him to the *Eternal* life of Love.

In the practical application of this parable I suppose that there arises naturally in most minds the thought that the 'Prodigal's' case is to be regarded as somewhat exceptional. It very rarely happens, we say, that a son sins thus flagrantly against the law of Nature: 'is thy servant a dog that he should do this?' It certainly appears, at first sight, to be a picture of quite abnormal depravity. Yet, when duly considered, is it not a faithful representation of very much of ordinary human life? In the prime and vigour of youth we naturally arise, full of eager aspirations, and

our cry is 'give me my full share of earth's blessings,—of success, material enjoyment, intellectual triumphs,—all that Humanity can aspire to on earth.' Like the Springtide of the year, we are full of the anticipation of the coming blessedness,—nor is this in itself at all evil. All nature,—what is sometimes termed the 'Cosmic Process,' seems to say to each one of us, '*Sursum Cor*,' Lift up thy heart; and I see nothing in Religion that forbids, or even discourages, the most energetic, hopeful striving after the very best things that Human life affords.

The evil is, when we seek these things by wrong methods, and exclusively for ourselves, and regard them as ends of existence; when we forget that, as all good things are from God, so they are *all to be used for His glory*. It is selfishness, and alienation from God, that makes our ambitions evil. Alas! how very prone we are to forget Him in the midst of our dreams, and fervid aspirations! Men often say that religious devotion is a thing more especially adapted to later years, and almost out of place in youth. With him of old we say, 'Rejoice, O young man, in thy youth,' and there we are apt to stop. But there are other grand words, of the same wise man, of the olden time: '*When I was yet young or ever I went abroad, I desired wisdom openly in my prayer I prayed for her before the temple and will seek her out, even to the end. I directed my soul unto her, and found her in pureness. The Lord hath given me a tongue for my reward, and I will praise Him therewith.*'

Is there not apt to be a surrender of the whole heart in youth to the objects of our merely selfish ambition, which thus degenerates into that love of the world, and what the world can give, which is altogether antagonistic to the love of the Father in Heaven? Grosser offences against morality, many, perhaps most, may escape, and so come to pride themselves like the Pharisee, or the elder brother in this parable, that they are 'not as other men': but, what is to be said of life without the thought,—without the LOVE,—of God? Very many moral persons, when we come to examine narrowly, are practically without God in the world; and have gone in thought and affection very far away from Him; and pain, remorse, and famine of the soul must assuredly result. There is a restlessness, a feverishness, which pervades the age in which we live, and which we are all apt to share. Do we not often see people around us absorbed in lower pursuits, and sinking into a condition of which the misery of the 'Prodigal' is a faithful type, the abject misery of a soul without God. Have we not all great need to take heed to ourselves? For, what is Human life from which all thought of the blessed-

ness of communion with the Father in Heaven is excluded? Surely the remedy for this is the awakening in us by any discipline, however severe, of a higher sense of the purpose of life. If we are to find rest to our souls it must be by '*coming to ourselves*,' by arising; and, with all the concentrated energy of the Divinely inspired Will, *going back to the Father!* Yes, '*I WILL arise*' is what we *must* say. For power to arise is what we *must* pray. The true up-rise of man is in these religious ideas, God taking the place of the world, Heaven of earth, and Divine Love mastering the sordid selfishness of man.

Another point, which I can hardly do more than indicate, is that the repentance of the '*Prodigal*' was the blessed result, the foreseen result, of his self-entailed suffering. The thought may perhaps occur to us that the Father could have prevented (and we should almost say ought to have prevented) the '*Prodigal's*' departure; that he was bound to refuse and rebuke the selfish request, to restrain the mad impulse, and so prevent the evil. Why, men are heard to say, does God permit sin and pain in His world? But man is responsible for his acts, learns by his failures, and if he fall, for a time, into the lowest depths, it may be that this is in his case the only way in which his infatuated, selfish soul can be brought to say, '*I will arise and go to my Father.*' Thrice blessed are they, if there be such, whose feet have never strayed from the Father's home; but we do see that there is a pathway, steep, rugged, and toilsome it *may* be, *must* be, for all, from the lowest depths to the highest heights; and, if we strive to climb, we shall always meet a loving Father in the way. The part of the history in which '*the elder brother*' is introduced, is very necessary to make this clearer to us. His account of himself is, '*neither at any time transgressed I thy command.*' We cannot help feeling that he is deceiving himself; but if his self-estimate were accepted as true, it could only be accounted for by the absence of temptation and struggle, while we plainly see that the result was not favourable to the growth of filial reverence, or of fraternal sympathy. Most of us would regard the elder brother as really further from any high moral standard than the '*Prodigal*' himself. *There are, in fact, in the parable two 'Prodigals,'* though of different types. The elder son was *so near to the Father,* and yet *so very far* from him! A really good moral character seems always to imply a struggle against sin, and a victory over it. It may comfort us, when we feel in what slippery paths it is appointed us to walk, that it is thus the Father teaches and trains us. '*We fall to rise, are baffled to fight better.*' *To him that overcometh,* it is said, '*will I give to sit on My throne.*' It is usual

to dwell upon suffering as simply punishment ; and it is true, that the transgression of moral law brings suffering ; but I prefer to think that the real punishment of sin is chiefly to be sought in its naturally degrading effect upon the sinner's own character. One who gives way to sin becomes a slave, descends lower and lower in the moral scale, and goes further and further away from God. What husks he feeds upon ! Remission of sin is release from this slavery. So, when the ' Prodigal ' had learnt by bitter suffering that sinful indulgence cannot satisfy the soul, freed by that suffering, he asserted his will and said, ' I will arise and go to my Father ! ' *God's chief instrument in convincing souls of the evil of sin, and so freeing them from its yoke, is the suffering it entails.* As John the Baptist was the forerunner of the Christ, *so oftentimes affliction, anguish of spirit, troubles, and disappointments, prepare the way for the coming of the HOLY GHOST.* ' Blessed are they that mourn, for they shall be comforted.' There is *nothing vindictive* in the punishment thus permitted. It is in mercy and in compassion only that men are visited by these chastenings. David was the prototype of the ' Prodigal ' and his sweetest songs were sung after his fall and rise again. There is always a terrible, most perplexing, problem of *pain and evil* ; but these are necessary to afford scope for the exercise of our WILL. So much we can discern. *If there were no EVIL, it is hard to see how there could be any moral GOOD in the world !*

One thing more is seen in the history. When the ' Prodigal ' arose to return, he resolved to say, what suffering had taught him to feel, that he had sinned, was no more worthy to dwell as a son in the Father's house ; but he also thought of asking to be admitted there as a *hired servant*. Yet, when the Father's arms were around him, this last petition his lips refused to utter ! The thought of merely servile obedience, of paid service, could not exist in the Father's presence, and the emphatic words, ' *this my son,*' must have prevented their utterance. There is a certain aspect in which even sincere religion may appear to be akin to servility and selfishness. Doth Job serve God for nought ? True, we look to religion for consolation amid the sorrows of life ; and we are encouraged to hope for eternal blessedness as the saints' reward ; but no less the words, ' I will ARISE,' must ever be present to our minds. The greatest blessing that true religion brings is in the ELEVATION of the moral character. The aim of the religion of Christ is to bring us to God, to make us *partakers of the Divine nature*. In vain do we profess to be Christ's disciples, if we are not persistently striving (however unattainable it may seem) to become what Christ commands us to be, ' *perfect even as*

our Father in Heaven is perfect! It is our calling to be 'sons of God', and we must maintain, one may say, the august family tradition, by a life worthy of our vocation. We are told that, 'though it does not yet appear what we shall be, *we shall be like Him, see Him as He is.*' The promise is that infinite love shall transform us, and raise us to unknown heights of blessedness. This is the goal of the godly life. My brethren, let us all then ever strive 'to ARISE and go to our *Father*,' to our *Father* as revealed in the Son, by the gift of the Holy Ghost. There is no complete salvation on earth, but we may continually ARISE and go from strength to strength, drawing nearer and ever nearer to our God.

Does it not seem that to every godly man, who throughout his life humbly and patiently strives to rise above himself, setting the Divine Christ before him as a pattern; seeking to attain newness of life through His Grace, the words of our text might be the last utterance of his dying lips? While friends around are sadly waiting for the hour of his departure, mystic gladness fills his failing heart. The struggle of life is wellnigh over, 'it is finished,' the fight is won, and, as he closes his weary eyes, he says, 'I will arise and go to my *Father*'; and oh! what tongue shall describe, what heart can conceive, the rapture with which he finds himself, at last, in the *Father's* arms, received into the eternal communion of the blessed in his *Father's* house, and hears Him say, amid the joyful acclaim of the innumerable hosts of the perfected just, 'this my son was dead, and is alive again, was lost and is found.'

O where is thy victory, O Death, where is thy sting?

 "A STUDENT OF TAMIL."

It is with the deepest sorrow, we record the passing away of this great Tamil Scholar, Missionary and Saint on the 12th February of this year. The news came upon us as a surprise, as we had just a few weeks before, received his autograph letter and Christmas greetings, which is published elsewhere in this number. Though we had never set our eyes upon him, his name was familiar to us as to most Tamil students from our youth, as Poppayyar, but since the publication of *Sivagnanabotham*, we have in close correspondence, and we feel his loss most as that of a personal friend. But the loss to the Tamil land and literature is immense. He loved the Tamil people and their literature. He was the greatest living scholar, among the living or the dead and in spite of the vast amount of work actually accomplished, he was still projecting and engaged in other work till the last days of his life. "Paramori I have copied, translated and finished lexicon : but I cannot get the old commentary ! My Tanjore Mss differs widely from Subbaroyachetti's." So he wrote to us. He was engaged in revising the kural and he wrote to say that he could double its value to Tamil Students. He had undertaken also the bringing out of a big Dictionary.

His *Magnum Opus* was of course his translation of *Tiruvachakam*. When we were in Chidambaram during the last Arudra week, we attended various assemblies where these sacred Hymns were chanted, and Dr. Pope's name was mentioned and remembered with love and reverence and so we wrote to him also in our very last letter to him. And his name is certain to go down to posterity connected with this sacred work. He was engaged in this work from before 1897, and on 20th October, 1900, he wrote, "I am now comparatively free ; for my great work is entirely out of my hands, and commands a good degree of approbation ; but will have no sale to speak of in Europe. Copies will be sent to all the universities, great institutions and a certain number of distinguished literary men. This will answer my purpose, which is to show conclusively that men must understand systems before they attack them, and that missionaries especially have much to learn in regard to South Indian religion ; and my book will enable all Europeans who desire it to acquire this knowledge. . . ."

"Of course I have my own convictions as you and my other valued Tamil friends have theirs; but in what I have written I have confined myself to such literary criticism as yourself may, in the main, agree with. Had I taken a different line, I might have secured much more support here from a certain section of the community." He was anxious about the pecuniary aspect of this publication, and he wrote. "I shall not derive any pecuniary profit whatsoever from the book, though Scholars like Max Muller have been abundantly enriched as a reward for their Sanscrit studies. Tamil should not be the *Mudevi* (மூடேவி) of literature." And we are sorry, to say that in spite of what we ourselves, and the publishers of this magazine did in this matter, his edition was not all sold and he must have been put to considerable loss, and our belief that our Tamil people have not been sufficiently grateful to him we give below the following extracts from his letter.

"I am exceedingly delighted with the admirable likeness of yourself which is in my study and my friends are always duly introduced to it.

"It strikes me that my 'kural' and Naladiyar might with profit be reproduced in India in a much cheaper form. Give me your views on this subject. I will hope to send you a list of my publications, and a sketch of my life, as you ask, soon. *Whenever I die* "A student of Tamil" will be inscribed on my monument."

"I cannot close this letter without saying how much I am indebted to you for kindly sympathy, and for real assistance in your published writings which you will see I have more than once referred to in my book. I always read with interest and profit the 'Light of Truth' Deepika."

"I am carefully examining your Translations in 'Light of Truth.'"

Next April, 24th will be his 80th birth day, and he dated his Tiruvachakam on his 88th birthday, and we cannot do better than quote his almost pathetic words with which he records his life's work.

"I date this on my eightieth, birthday 24th April 1900. I find, by reference that my first Tamil lesson was in 1837. This

ends, I suppose, a long life of devotion to Tamil studies. It is not without deep emotion that I thus bring to a close my life's literary work.

“ Some years ago, when this publication was hardly projected, the writer was walking with the late master of Balliol College in the quadrangle. The conversation turned upon Tamil legends, poetry and philosophy. At length, during a pause in the conversation, the master said in a quick way peculiar to him ‘you must print it.’ To this the natural answer was, ‘master’! ‘I have no patent of immortality, and the work would take very long.’ I can see him as he turned round--while the moonlight fell upon his white hair and kindly face--and laid his hand upon my shoulder saying, ‘To have a great work in progress is the way to live long. You will live till you finish’ I certainly did not think so then, though the words have often come to my mind as a prophecy, encouraging me when weary ; and they have been fulfilled while he has passed out of sight.” Not only did he live to finish this great work, but he has lived usefully for several years beyond it. He was honoured by the English Universities and Societies for his Tamil learning, while our own University ignored him. The last great honour that was done to him was when in the last year, the Indian Secretary The Rt. Hon'ble John Morley presented him with a gold medal and eulogised him in fitting terms.

The readers of this magazine will be familiar with many of his miscellaneous writings, ‘The Poets of the Tamil land,’ ‘Translations from the *Purananuru*’ and ‘*Puroporal Venbanalai*’ and ‘Stories from the *Peria-Furan*.’

The Secret of his success lay, as some of his old Saverpuram Students have told me, is his indomitable will and earnestness of purpose and thoroughness in carrying out whatever he undertook, whether as a teacher, preacher or writer. He was saintly in his character and life and as one old Pandit put it if he was born in the old days, he would have been catalogued with the 63 saints. His services to the Saivite Religion and Siddhanta Philosophy are incalculable, as he was the first to bring its importance to the light of the English-speaking world. May his soul rest in Sivam.

REV. DR. G. U. POPE.

From the Daily Post of Bangalore, Dated the (28th January, 1882.)

We are reminded by the announcement of a meeting to be held this afternoon in the Cubbon Hall of the rapidly approaching departure from Bangalore of the Rev. Dr. Pope, a gentleman who, as educationist, scholar, and priest, has long occupied a position of the highest eminence in our midst, and whose reputation as an Orientalist, earned by his learned labours in this country, precedes him to his native land. Dr. Pope has well nigh completed the forty-third year of his residence in India, a period which has witnessed the marvellous development of British influence in the country whose history he has told so well. In the very month in which he landed, April 1839, Kandahar fell before our victorious arms; and the country trembled on the verge of the "war decade." The prophetic clouds which overhung our destinies in Central Asia inspired the hopes of the enemies of our rule; and "the air was filled with predictions that British power would be shattered in the coming storm, and that *Brahma* and *Muhammad*, *Gotama Buddha* and *Guru Govind*, would be avenged on the followers of the Nazarene." *Tharawadi* the *Theebaw* of those days, was in the flush of that insolent tyranny which culminated a few months later in the expulsion of our Resident from the court of Amarapura. The intrigues of the *Pandey* Ministry rendered *Khatmandu* the centre of a conspiracy against the British raj; and with the death of *Runjeet Singh* began the series of revolutions which left the Sikh dominions prostrate at our feet. The aspect of affairs beyond our frontiers may scarcely be less threatening now than they were then. Dr. Pope departs, as he arrived, in the midst of a conspiracy in Nipal and threatening demonstrations in Burmah: and, though the Punjab is peaceful the territories beyond are not less full of menace than they were on the eve of the Russian advance on Khiva and the withdrawal of our envoy from Herat. But, if the external complications of Indian politics still survive, what language could we use to depict the changes which have been accomplished within the country itself, since the veteran missionary who now leaves us landed on our shores, a lad of nineteen years?

When Mr. G. U. Pope arrived at Madras, it was as a Missionary connected with the Wesleyan Methodist Society; and, after having officiated for a short time as pastor of the English congregation worshipping in the chapel in Popham's Broadway, he was transferred to Cuddalore, and engaged in distinctively missionary work. In 1841, religious conviction led him to join the Church of England, with a view to seeking holy orders; and he was sent

to Sawyerpuram as a catechist, and ordained by Bishop Spencer in 1843. Here he became the founder of the Sawyerpuram Missionary College, an institution in which nearly two hundred young Shanars were trained to be schoolmasters, catechists, and pastors. After continuous labour at this post till 1849, he went to England on furlough, and travelled all over the country advocating the cause of the Society for the Propagation of the Gospel. He returned to India in March 1851, and was stationed in Tanjore, where, his health giving way, in 1857, he resigned his connection with the S. P. G., and found, in the "learned leisure" of a school-master's life, what we venture to describe as his most appropriate sphere.

On withdrawing from the mission, he established a Grammar School at Ootacamund, attracted by the delightful climate of that sanitarium and induced to believe that it afforded a promising site for an institution which offered to the sons of gentlemen the advantages of a pre-University education. In this hope he was not disappointed; and the people of Ooty still cherish towards him a warm and friendly interest, and remember him with the gratitude due to one who thoroughly identified himself with the place as a public teacher and an earnest pastor. In addition to his scholastic duties, he held the offices of Sunday morning lecturer at St. Stephen's Church, and Chaplain to the European Prison. He established in Ootacamund the Ootacamund Grammar School and College" which was one of the first public Schools in the Kingdom. In it were educated many of the sons of the highest officials in India, who in the present day are holding positions of trust and confidence in the highest ranks of the service of Government. This School was closed in Christmas 1870.

It was in January 1871, that Dr. Pope came to Bangalore as Principal of the Bishop Cotton School. This institution, when he took charge of it, was merely the germ of what it has become under his fostering care. Mr. Reynolds, its first master, and the Rev. Mr. Dubois, who came from the Diocesan School in Bombay and presided over it for about a year prior to his appointment as Head-master of Bishop Corrie's Grammar School in Madras, were gentlemen possessing some recommendations, but scarcely qualified to advance the status of a school in which Dr. Pope discerned the potential elements of a successful seminary of the higher education. It was not long ere he saw his way to develop the Grammar School into a College; and the Principal became the Warden. Within a few months of his arrival—in August of the same year—he found an outlet for his energy and ability as preacher and pastor, in the charge of All Saints' Church, where he has ministered gratuitously ever since. In 1873, the Bishop invited him to under-

take the additional duty of Chaplain of the Fort Church : and these varied offices he has continued to conduct to the satisfaction of all who have attended on his ministrations or received their education at his hands.

It is only possible, within the limits of a newspaper article, to indicate by the titles of his principal works the current of Dr. Pope's literary activity. For the sake of convenience, we shall arrange these under three heads—linguistic, historical, and theological. It is as one of the most learned of Dravidian scholars that Dr. Pope is most widely known beyond the sphere of his educational and clerical avocations. His "Tamil Grammar," used in every Vernacular school, was subsequently expanded into "A Second Tamil Grammar," and this again into "A Third," including the "Nannul." Most young civilians in Madras are familiarly acquainted with the "Handbook of Tamil," with key, now in its fourth edition. Some knowledge of Dr. Pope's command of the dialects of Southern India may be derived from his translation of the "Sermon on the Mount" into four Dravidian languages ; and a singular example of linguistic ingenuity and research is afforded by his "Toda Grammar"—the only one ever published—which formed an appendix to Colonel Marshall's "History of the Todas," and threw a flood of unsuspected light on the dialect of this strange tribe. Under the same division may be placed his articles on "Cural" in the *Indian Antiquary*. Nor must we omit to mention the sound and accurate learning displayed in his series of editions of the Latin text-books prescribed by the Madras University, which have made the study of the language of European scholarship a source of pleasure and delight to many an awakening mind.

Dr. Pope's historical works include his "History of India" for the use of schools and colleges, which has passed through two editions, and has earned wide spread popularity, and the warm encomiums of the Press. It is to his laborious enterprise and indefatigable energy that the reading public of the present day owe their knowledge of the work of the Abbe *Dubois*, the Mysore missionary, on the characters, manners, and customs of the people of India. The manuscript is in French, in two massive volumes, written by the Abbe himself, and was purchased by the East India Company in 1806 for two thousand pagodas, and translated and published in English ten years later. Dr. Pope's edition appeared in Madras in 1862, and contains a photograph of the Abbe taken from an oil painting in the Madras Literary Institute. The work relates chiefly to Southern India, but has been described as "the most comprehensive and minute account extant in any European language of the manners of the Hindoos." Under the head of Dr.

Pope's purely religious publications must be placed his volume of sermons, "Many and Great Dangers," and various pamphlets, addresses, and sermons.

Dr. Pope has been intimately connected, during the whole of its career, with the Madras University, of which he was appointed a Fellow in 1859 ; and the record of his labours as a working member of that body is too voluminous for insertion here. In 1864, he received from the Archbishop of Canterbury the degree of Doctor of Divinity, as a recognition of his learning, and chiefly of his contributions to Tamil scholarship. He was elected a member of the Leipsic Oriental Society in 1870, the same year in which that honour was conferred on Dr. Lightfoot, now Bishop of Durham ; and two years later he became a member of the Royal Asiatic Society. We cannot doubt that still higher attestation of his merits is yet to come and that his declining years will be brightened by further intellectual triumphs.

It is as an educationist that to-day's meeting proposes to honour him ; and it is perhaps in that capacity that he will be longest and most lovingly remembered in Bangalore. During his career in Ootacamund he trained for professional work many youths who are now holding good positions in this country, and even at home, as officers in the army, barristers, medical men, engineers, and in other honourable posts, and we hope for equally tangible results from his labours here. But it is not by such tangible results that the work of a true teacher can be adequately tested. It is the formation of character, the inspiration with noble desires, the thousandfold influences of the daily intercourse of a master with his pupils, which constitute the only satisfactory proof of true educational work ; and it is in the grateful memories of those who owe to him moral motives and a liberal culture that Dr. Pope has built for himself a "monument more durable than brass." As a Churchman, he has been a staunch upholder of High Church theories, while ever ready to concede the amplest liberty to those whose views differ from his own. His pulpit addresses and his speeches on religious subjects at clerical conferences and elsewhere have been distinguished by a forcible and fluent style, tempered by logical discrimination and a correct taste. The preacher, like the poet, is born, not made ; and the Popes are a family of preachers. Apart from his ecclesiastical associations, he will be long remembered of his active co-operation in every public undertaking of a laudable character ; and, though our own relations with him are of brief duration and of a comparatively distant kind, we cannot but regret the departure of one who never grudging advice and aid to any good work.

NOTES.

The following interest article on the later work of Dr. J. C. Bose appears in the Pall Mall Gazette over the initial "C. W. S.," which, as is well known, are those of Dr. Saleeby, one of the best known of the English popular scientists :—

Notable at the present day amongst those who see how puny and artificial and cramping are the accepted barriers between the sciences is an Indian physicist, Professor Jagadis Chandra Bose of the University of Calcutta who belongs, appropriately enough, to the race which declared, ages before Western Europe had a written language at all, that "the Real is One," as the Rig-Veda has it. Seven years ago, Dr. Bose began the inquiries into response in the living and the not living, which he has now carried now a long stage further in his book, "Comparative Electro-Physiology" just published by Messrs. Longmans, Green and Co. The general purport of Dr. Bose's former work was to show that the reactions formerly thought to be peculiar to the living muscular tissue of animals are in large measures to be detected in vegetable tissues, and also in inorganic matter strips of tin, and what not. Living matter, animal or vegetable is matter, and displays molecular reactions similar to those involved in, for instance, the fatigue of a razor which, as Dr. Bose seems to have shown, is probably more than analogous to the fatigue of a nerve. By means of the most delicate apparatus, which is strictly self-recording Dr. Bose has been able to confirm and extend his inquiries latterly in a very remarkable fashion, and it is interesting to learn that he is about to discuss some of his results before the psychologists in Germany.

The physiologist endeavours to ascertain the exact behaviour of living matter in various conditions and under various stimuli. No one, I fancy, will be so foolish as to question that there are specific reactions dependent upon or involved in the state which we call life ; a living nerve reacts otherwise than a dead nerve. But it is evident that, if solid matter in general has its own architecture, its own inter-molecular relations upon which its solidity depends as compared with the state of a liquid or a gas the physiologist can scarcely expect to make real progress until he knows what reactions his material will display simply in virtue of the fact that it is solid matter.

Guided alone by the prime idea of the unity of Nature, Dr. Bose has been able to show not merely that living vegetable tissues behave under stimulation in a fashion exactly parallel to that of animal tissues but even that in many plants fibres of peculiar conductivity and sensitivity can be isolated, which it seems perfectly legitimate to call vegetable nerves. The phrase will not seem so preposterous to those who are aware of the recent trend of physiological botany, the discovery of certain special senses in the plant, and even of special sense organs, such as the photo sensitive structures, which are now called ocelli or little eyes.

Space remains for the merest indication of the manner in which these new researches extend towards and indeed actually invade, the domain of physiological psychology. Dr. Bose has found that a nerve like a muscle alters in length under stimulation, and has succeeded in making the nerve record its own changes both photographically (by moving a spot of light directed upon sensitive paper) and mechanically (by moving a lever writing-upon smoked glass). Further he has contributed largely to the question of the consumption of energy in nervous action, since he can measure precisely the quantity of "dose" of electrical energy administered to the nerve, and then can ascertain, in some measures, what become of it. These remarks give no idea of the quantity, and but an imperfect notion of the quality, of Dr. Bose's work. I have, for instance, been able to make no allusion to his work on the action of drugs and of alcohol in special. One may merely note, in conclusion that these researches, which began with the study of response in strips of tin and the like, have led onwards to the domain even of psychology itself, not from any determination of the worker, who had no idea at first, of the direction in which he would be led.—*Indian Review*

In a recent number of a Japanese journal, Mr. T. Kalajama described a process for the manufacture of a vegetable milk, the properties of which would render it highly suitable for use in tropical countries. The preparation is obtained from a well-known member of the leguminous family of plant (namely, the soja bean), which is a very popular article of food amongst the Chinese. The beans are first of all softened by soaking; and are then pressed and boiled in water. The resultant liquid is exactly similar to cows' milk in appearance, but it is entirely different in its composition. This soja bean milk contains 92.5 per cent. water 3.02 per cent. proteine, 2.13 per cent. fat, 0.03 per cent. fibre, 1.88 per cent. non-nitrogenous substances, and 0.41 per cent. ash. Kalajama added some sugar and a little phosphate of potassium (in order to prevent the elimination of the albumen), and then boiled the mixture down till a substance like condensed milk was obtained. "This condensed vegetable milk" is of a yellowish colour, and has a very pleasant taste, hardly to be distinguished from that of real cows' milk. However, it still retains the aroma of the soja bean. It is recommended as a cheap and good substitute for condensed cows' milk.

A chat with a hardy Breton fisherman brought forth this novel cure for sea-sickness. While the oldman told of the storms that he had been through, the narrow escapes he had had, and the long journeys he had taken, he was interrupted by the question, "And sea-sickness? Were you ever sick?" "Never," replied the old man, "and I'll tell you the reason if you like to hear—I never went on any ship without taking a little mirror in my pocket. As soon as I felt the sickness coming on I looked steadily in the glass, all symptoms passed away. I got the cure from my father, and I never knew it to fail." The receipt is easily tried, and if it does not convince the sceptical, there is the consolation that no loss need be entailed by giving it a chance.

In Great Britain the mangel wurzel crop, under favourable conditions, is one of the most valuable that a farmer can grow. The roots are largely fed to milch cattle. In this country mangels have

Mangel Wurzel in
India.

been grown for many years in certain of the Bengal jails, and the seeds has been sown at different times in the cold season up to the end of February, when with good manuring and irrigation it has produced a crop of roots in the hot weather months, when whole some vegetables are ordinarily not obtainable. In 1906, mangel wurzel seed was distributed by the Agricultural Department to different parts of Bengal, and they grow successfully in most places.

Mangel wurzel roots do best in a rich loam or clayey loam soil. They will not do well in poor or light soil, unless heavily manured. The ground must be thoroughly and deeply cultivated, and the soil reduced to a fine state of tilth, that is a clean and fine seed bed must be prepared. The yield of the crop depends very largely on the manuring given. A heavy application of well-rotted cowdung is recommended, and the addition of 2 to 4 maunds (maund 82 27 lbs.) of common salt per acre may also be tried. If farmyard manure is not available, artificial manures to supply nitrogen, phosphates and potash should be applied.

TEA FLOWERS.

The buds of the tea plants, collected a few days before they expand, and dried, yield an infusion of very pleasant taste and agreeable odour; they contain about 2.1 per cent. of caffeine, 2.65 per cent. of ash and 10 per cent. of Moisture. The Sepals bear on their upper surface numerous ones—called hairs directed toward the apex, and exhibit in the mesophyll a wide layer of scleranchymatous cells, varying greatly in size to shape, but similar to those found in the leaf. These characters allow of the identification of the buds.—E. Perrot and A. Goris, *Bull des Sci. Pharm.*

The grandest train in the world is said to be the Kaiser's. It cost 1,000,000 dollars and took three years to build. In the twelve sumptuous saloons are two nursery coaches, a gymnasium music-room drawing-room, furnished with oil paintings and statuary. The treasure-room with its two safes, is burglar-proof.

An interesting addition to the "Memoirs of the Department of Agriculture in India" is a volume on the Indian Cottons, by Mr. G. A. Gamie, Economic Botanist to the Government of Bombay.

The author holds that the parent of all the existing varieties of Indian cotton is the Rozi of Gujarat, "the most widely distributed wild and cultivated cotton in the old world." One of the objects of the memoir is to set forth a classification of the Indian cottons, and to assist in this attempt a great number of beautiful illustrations of the varieties of cotton are given.

Readers of the weekly list of the Indian Patent Office will observe the announcement with interest that A Feminine Inventor of India, Angammal, wife of Rama Swaru Thevan, residing at Thirumalunpollum Village, Coimbatore Taluq, Coimbatore District, has applied for a patent for a newly designed water pump for agricultural purposes. As the invention is only in the application stage, no details are yet known to the public, but the incident is a sign of progress in a Presidency to which the term benighted no longer applies. If the patent is completed, we shall endeavour to give our readers further details of the invention.

The action of lime as a fertilizing agent is perhaps not generally well understood, and under those conditions harm frequently follows its indiscriminate application. Lime must be looked upon as a plant food, since it enters into the composition of every form of vegetable life, but there are few soils which do not contain this constituent (in some form) in sufficient quantity for the needs of the plants growing upon them. It is seldom then that lime needs to be added to the soil as a simple manure, but it is in its influence as an indirect fertilizing agent that its greatest value lies. All soils contain animal and vegetable matter in various stages of decay. This decay is necessary before the contained elements of plant food are rendered available for use. Lime in its caustic condition, is one of the most powerful agents of decomposition, and an application of it to sour land, where organic matter does not

readily decay, often works wonders. On heavy lands, also, the action of lime is an important aid to fertility causing the soil to become friable, and thereby giving free access to air and water.

A new company under the name of the Peninsular Iron Works, Ltd., has been lately started and Peninsular Iron Works. registered in Bombay with a capital of Rs. 2,00,000, divided into 4000 shares of Rs. 50 each, with power to increase. The board of directors includes some well-known persons of sound business capacity, and their object is to establish a large and well conducted iron foundry, for which there seems to be a good field. For this purpose, they have acquired from Mr. Essaji Tajbhoy has iron works, factory and appurtenances with all their stock in trade.

Mr. Aristide Charatte has discovered a method of producing very beautiful diamonds by passing a power-
 Making of Diamonds, ful electric current through a liquid sulphate of black carbon. Another French savant now claims to have discovered a means of converting the mineral corundum, which is only worth about two francs per carat, into rubies and sapphires of a market value equal to thirty francs per carat, by a simple process. A month's exposure to the action of radium turned yellow corundum into "a fine clear ruby," while the red varieties became amethyst, the violet sapphire, and the blue topaz.

Paper making in Japan has been very active for the past year or so. New companies have been formed, and
 Paper making in Japan. old ones enlarged. Most Japanese Mills use steam for motive power, and nearly all the machinery used is of American make.

WOUNDED VEGETABLES FEVERISH.

Uncle Sam's scientists at Washington as carefully and tenderly look after their plants and vegetables as does any well-trained nurse the patient committed to her care.

In this connection may be recited some interesting and curious experiments made at the Capital. It is ascertained that when plants are wounded their respiration increases, and that at the same time their temperature perceptibly rises, as if a kind of fever had been produced by the wound.

In recent experiments, a thermo electric apparatus, capable of registering a change of one-four-hundredths of a degree, was employed. When a potato was wounded, the fever manifested itself by an elevation of temperature which was greatest at the end of 24 hours, when it began slowly to decline.

An onion similarly treated acquired an increase of temperature many times greater than that shown by the potato, and the fever, instead of being confined to the neighbourhood of the wound, affected the entire onion. In fact, the onion proved to be more readily affected in this way than any other vegetable experimented with. The rise of temperature is caused by increased absorption of oxygen—*Health Culture*.

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THE following numbers of the **SIDDHANTA DEEPIKA**, Vol. i. Nos 2, 5-7, & 12. ii 8, 9 & 11. iii 4. iv 4. vii 2 & 3. Gentlemen who are willing to dispossess them of, are requested to write to The Manager, **SIDDHANTA DEEPIKA, MADRAS. N.C.**

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INTRODUCTION

TO

SIDDHANTA GNANA RATNAVALI.

“ *Siddhanta*” means “ true end,” and the Saiva Philosophy is so called, because it establishes the true end, or the only truth. It is also called the “ *Vedanta Siddhanta*” Philosophy, that is—to use the words of its most prominent modern champion—“ the knower and embracer of the true end of the Vedas, viz., the true meaning that God is *Sivam* or Love.” The acknowledged books of the system are the *Vedas* and *Agamas* or *Tantras*. The relative value of the *Vedas* and *Agamas* has been set forth as follows :—“ The *Vedas* are general and given out for all, the *Agamas* are special and revealed for the benefit of the blessed and they contain the essential truths of the *Veda* and the *Vedanta*.” The teaching of all holy books are condensed and systematised here.

The twelve *Sutras* which form the basis of the modern systematic exposition were taken from the *Rourava Agama*, and were translated into Tamil about 1200 A. D. by Meikanda Deva. The authoritative works “ *Sivagnana Bodham*,” “ *Sivagnana Siddhiar*,” and “ *Siva Prakasam*,” which are based directly upon the *Sutras* were all written between about 1200 to 1300 A.D.

The *Saiva Siddhanta* postulates three great entities, known as (1) *Pati*, (2) *Pasu*, (3) *Pasam*, respectively.—The Lord, The Soul, and the Bond or Matter, and on the correct unfolding of the signi-

* This was compiled in Tamil by Mr. S. Palvanna Mudaliar of Tinnevely

ficance of these three words the whole system depends. The allegory likens the soul to a beast, bound by the rope, matter, which keeps it in bondage from its true master, Siva. These three entities are eternal, and eternally connected with each other. The doctrine that treats of these three entities is termed as Saiva Siddhanta Philosophy.

The present catechism is written in easy prose style with a view to be understood by young men and beginners as the works in existence are too difficult for them.

This work is divided into nine chapters. They are :—

1. On Pramana or Proof.
 2. On Tatvas or component parts of body and soul.
 3. Poduviyal or General.
 4. On Pati or Lord God
 5. On Pasu or Soul
 6. On Pasa, bond or matter
 7. On Sadana or mode of attaining an end or bliss
 8. On Anubhava or experience
 9. On Mukti or Moksha.
-

FIRST LESSON.

Chapter I.

ON PROOF.

- 1 Q What is Pramana ?
A Proof or measure.
- 2 Q What is the instrument of proof ?
A Intelligence of the Soul.
- 3 Q How many kinds of Pramana are there ?
A Three kinds.
- 4 Q What are they ?
A 1. (Katchi pramanam) proof by perception.
2. (Anumanapramanam) proof by inference.
3. (Agamia pramanam) proof by Agamas or the word of God.
- 5 Q What is Katchi pramanam or proof by perception ?
A To know an object by our senses.
Example : Mountain, Earth, Sea are objects presented to our mind through our senses.
- 6 Q What is Anumana pramanam or proof by inference ?
A To infer an unknown thing by what we have seen.
Example : To infer that there is fire within a house by seeing the smoke coming out of a house.
- 7 Q What is Agamiapramana or proof by Agamas ?
A To know by the words of God revealed in our Sacred Vedas and Agamas.
Example : To know that there is Mahameru, Hell, Heaven &c.
- 8 Q How can we measure the objects of the world ?
A By numbers, weighing, measuring rod.
- 9 Q What is Aruvayam ?
A Agreement.

10 Q What is Vethiregam ?

A Negation, or Difference.

11 Q How many kinds of katchi or perception are there ?

A They are of 8 kinds.

12 Q What are they ?

A Perception without difference, Perception with difference, perception with doubt, wrong Perception, Perception, by mind, Perception through external senses, perception by yoga or psychical practices, Perception by experience.

13 Q How many kinds of inference are there ?

A Two kinds.

14 Q What are they ?

A Subjective inference or Introspection and objective inference.

15 Q Vedas, how many ?

A Four.

16 Q What are they ?

A Rig Veda, Yajur Veda, Sama Veda, Atharva Veda.

Sub-Vedas : Ayur Veda (medicine), Thanur Veda (Archery), Ghandarva Veda and Artha Veda.

17 & 18. Q How many Siva Agamas are there ?

A 28. Viz.

- | | | |
|----------------|-------------------|-------------------|
| 1. Kamikam | 10. Suppirabetham | 19. Chandragnanam |
| 2. Yogajam | 11. Vijayam | 20. Mukavimbam |
| 3. Chinthiam | 12. Nischuvasam | 21. Purorjeetham |
| 4. Karanam | 13. Swayambuvam | 22. Ilalitham |
| 5. Achitham | 14. Analam | 23. Chittam |
| 6. Theeptham | 15. Veeram | 24. Santhanam |
| 7. Sookshunnam | 16. Rowravam | 25. Saruvoktham |
| 8. Sakaschiram | 17. Magudam | 26. Paramechuram |
| 9. Anjuman | 18. Vimalam | 27. Kiranam |
| | | 28. Vathulam |

-19 Q Are there any more Agamas ?

A There are others such as Valia &c. They cannot be considered as Siva Agamas.

- 20 Q What is the difference between Vedas and Agamas ?
 A Vedas are general Science but Agamas are special science relating to Saivism.
- 21 Q What is Vedanta ?
 A They are the Upanishads that deal with the rational aspect of the Vedas.
- 22 Q What is Siddhanta ?
 A They are the rational or gnanamarga of the Agamas.
- 23 Q What does Siddhanta mean ?
 A The true end. The ultimate goal.
- 24 & 25 Q How many Vedangams are there ?
 A Six, viz Mantras, Vyakaranam (Grammar) Nikandu (Dictionary), Santhopichitham (Logic) Niruthiam (commentary) and Sothidam (astrology).
- 26 Q Are there Siddhanta Sastras in Tamil ?
 A Yes.
- 27 Q How many ?
 A Fourteen.
- 28 Q Name them ?
 A 1. Tiruvanthiar, 2. Tirukalitrupadiar, 3. Sivagnanabotham, 4. Sivagnana Siddhiar, 5. Irupairupathu, 6. Unmai-vilakkam, 7. Sivaprakasam, 8. Tiruvarutpayan, 9. Vinaveuba, 10. Potripatrodai, 11. Kodaikavi, 12. Nenchuviduthuthu, 13. Unmainerivilakam, 14. Saunkarpanirakaranam.
- 29 Q Of these, which is the revealed original work ?
 A Sivagnanabotham.
- 30 Q Which is the secondary work ?
 A Sivagnanasiddhiar.
- 31 Q What are the allied works or works based on the above ?
 A Sivaprakasam &c.
- 32 Q Who is the author of Sivagnanabotham ?
 A Meikanda Devar of Tiruvennainallur, (The original text is from the Agama and hence revealed.)
- 33 Q Who is the author of Siddhiar and Irupairupathu ?
 A Arulnandi Sivachariar of Tirutuvaiyar.

- 34 Q Who wrote Sivaprakasam ?
 A Umapathi Sivachariar of Kotravankudi.
- 35 Q Who is the author of Tiruvunthiar ?
 A Uyyavanthadevanayanar of Tiruviyalur.
- 36 Q Who wrote Tirukalitrupadiyar ?
 A Uyyavanthadevanayanar of Tirukadavur.
- 37 Q Who is the author of Unmaivilakkam ?
 A Manavasagamkadanthadevanayanar of Tiruvathigai.
- 38 Q How many of the Siddantha Sastras were written by Umapathi Sivachariar ?
 A Sivaprakasam and seven other works.
- 39 Q Are there any other works besides these fourteen ?
 A Yes. There are many others such as Tatvavilakkam, Thokalarubotham, Tatvaprakasam &c.

CHAPTER II.

ON TATVAS

(OR COMPONENT PARTS OF BODY AND SOUL).

- 40 Q What is Tatvam ?
 A Real objects or an ever-existent entity.
- 41 Q How many kinds are there ?
 A Atmatatvam, Vidyatatvam, Sivatatvam.
- 42 Q How many kinds of Atmatatvam are there ?
 A Twenty-four, they are :—
1. Prithuvi (Earth)
 2. Appu (Water)
 3. Theyu (Fire)
 4. Vayu (Air)
 5. Akas (Ether)
- Nos. 1—5 are five bhootas or elements.

6. Srottiram (Ear)
7. Tuvakku (Skin)
8. Satchu (Eyes)
9. Singuvai (Mouth)
10. Aakiranam (Nose)

Nos. 6—10 are five organs of Sense.

11. Sabdam (Sound)
12. Sparisam (Touch)
13. Rupa (Sight)
14. Rasa (Taste)
15. Gandam (Smell)

Nos. 11—15 are five senses or tanmatras.

16. Vakku (Mouth)
17. Padam (Foot)
18. Pani (Hand)
19. Payuru (Anus)
20. Upaththam (Genitals)

Nos. 16—20 are five organs of action or movement.

21. Manas (Mind)
22. Buddhi (Reason)
23. Ahankaram (Self-assertion)
24. Chittam (Thinking faculty)

Nos. 21—24 are four Andakaranas or internal senses.

43 Q How many are Vidyatatvam ?

A They are seven in number, viz.

1. Kalam (Time)
2. Niyati (Destiny-Law of Karma)
3. Kalai (Learning)
4. Viddhai (Knowledge)
5. Aragam (Desire)
6. Purndan (Egoism)
7. Maya (Non-ego, cosmic matter).

44 Q How many are Sivatatva ?

A Five, viz.

1. Suddha Viddhai (Pure knowledge-Ninmalagnana)
2. Eswaram (Pure action)
3. sadakkiam (Eternal light and bliss)
4. Sakti (Divine Power)
5. Sivam (Love)

45 Q How many internal organs are there ?

A The above said thirty-six.

46 Q How many are the external organs ?

A Sixty, They are :—

1. Hair,
2. Bones
3. External skin
4. Blood vessels
5. Flesh

Nos. 1—5 are produced from Prithvi (Earth).

6. Fluid water
7. Blood
8. Semen
9. Marrow
10. Fat

Nos. 6—10 are produced from Appu (Water)

11. Hunger
12. Sleep
13. Fear
14. Cohabitation
15. Laziness

Nos. 11—15 are produced from Theyu (Fire)

16. Running
17. Walking
18. Standing
19. Staying
20. Lying

Nos. 16—20 are produced from Vayu (Air)

THE SACRED SPORTS OF SIVA.

INTRODUCTION.

Those who read the title may reasonably raise the question : Is sporting reconcilable with the divine attributes of God ? It will not take long for us to solve it by merely saying " we cannot have an insight into the purposes of God." Such an answer is as easy to be given as it is sure to be slighted. If Divine actions cannot be understood, they should have no place on this earth. If by man, God's actions cannot be interpreted, to what purpose are those actions done at all ? Not capable of being interpreted God's actions would become purposeless and therefore vain. But it is man's actions that are so. Even the sports of God are purposive. They are useful. This is one of the main points of difference between man's sports and the sports of God. It may not be given to us to understand fully or to interpret thoroughly the actions done under divine influence but it is no reason why we should rush into the conclusion that the sport of God is the work of human fancy. Doubtless, the human mind has shaped it in its own way in describing it later on, but the main outlines which can necessarily fall within the creation of man are still discernible. Although the events described may seem to be commonplace, there is still running an undercurrent which course the human intelligence seeks in vain to retard, and whose purpose it vainly attempts to understand. To a careful thinker, however, many of such subtle ideas are on the surface. It is not at all desirable to prejudice the minds of our readers by presenting here any inter-

pretations of our own and thus not to give them room to think. We choose therefore, simply to present the miracles or the divine sports as they were performed, and we reserve all our remarks to the close of the book.

It may not perhaps be out of place here to say a few words regarding the probable dates of the various performances of Siva. The sports of Siva at Madura are regarded to have been sixty-four in number but some of them are not properly speaking sports and some others have been performed by a great devotee of Siva, Jnâna Sambantha. The majority of them, however, are of Siva and are ascribable to different dates ranging between the prehistoric era and the most recent days of the seventh century. The prominent Tamil work which contains a record of these sports is the Tiruvilyâdarpuranam composed about the sixteenth century by Paranjoti Munivar of Madura. There is a tradition that work was composed at the instance of Ativirarama Pandya, a Pandyan King whose time has been fixed to have been the sixteenth century. This Tamil work is professedly a translation from the Sanskrit Halasya Mahatmya. The Sanskrit work could assuredly not have been composed before the 8th or 9th century for it records events of the 7th century. The original for all kinds of works bearing on the Sacred sports is only the inscriptions at the temple of Madura and some manuscripts on the same subject. It is unnecessary as we have already said to waste much time over our introduction but let us straightway proceed to the narration of the holy stories.

THE SACRED AMUSEMENTS OF SIVA.

I. THE REMOVAL OF THE CRIME OF INDRA.

Indra the king of celestials was engaged in attending to the dancers of his paradise, when his *guru* (spiritual preceptor) *Brahspati* came to see him ; and *Indra* was so very absorbed in this pastime that he did not pay proper attention to the *guru* nor rise to salute him. *Brahspati* departed in great anger ; and in consequence of *Indra*'s indifferent attitude to his *guru*, he had to lose all his prosperity and before that the sympathy of his *guru*. Having no longer his former preceptor, *Indra* took a three-headed giant, (*asura*) for his preceptor, but inducing him to make a sacrifice (*yaga*), he learned bitterly that the new *guru* purposed to destroy the gods and favour his clan. Therefore *Indra* killed him whereby he incurred the sin of *Brahma-hatti* (crime of killing a brahman.) The father of the giant would not allow this act to go unrevenged. He made a *yagam*, from which *Vridhrasura* came forth, whom he ordered to kill *Indra* immediately : the latter struck the giant, but finding that he could not kill him, hid himself in a *lotos* flower. He then went to *Brahma* and enquired why he could not kill the *asura* ; and was told that his weapon had become powerless ; but he was directed to a place where an old *Brahmin* named *Tatichi* had long been performing penance, and was advised to take his shoulder-bone, which would suffice for the object in view ; since it was moulded of a good number of powerful weapons that were entrusted to him. The old *Brahmin* gladly gave up his life and *Indra*, taking his shoulder-bone by its aid killed the *asura*, hereby the sin of *Brahmahatti* was doubled ; and in consequence of its burden, *Indra* again concealed himself in a *lotos* flower.

The celestials were now left without their king, and *Nacushan*, an earthly monarch, who in order to arrive at the dignity had performed a hundred *yagas*, became entitled to take the place of *Indra*. Accordingly he sent word to *Indrani*, the perpetual consort of the king of heaven, that he was coming, directing her to prepare to receive him. On this message being communicated, she went in consternation to the *guru*, *Brahspati*, to ask his advice, who directed her to sanction the coming of *Nacushan* in the palanquin of *Indra*, according to custom borne by the seven *rishis*. While *Nacushan* was thus going, owing to his hurry, he exclaimed to the *rishis*, "*Sarpa sarpa*" ; which means both *quick* and a *serpent*. The *rishis* being displeased, put down the palanquin, and pro-

nounced on him a curse, "that he should become a serpent"; in which shape he fell down again to the earth. A Council being held of *Brahmaspati*, *Agastiyar*, and other sages, it was recommended that Indra in order to the removal of his sin, should go down to the earth, visit the sacred places, and bathe in the rivers. This he did, without finding relief till he came to a certain forest of *tili* (*Kadamba*) trees, where suddenly he found his burden removed. Being surprised at this, he commanded search to be made around, when a *lingam*, the emblem of *Siva* was found under a *tili* tree, to which he made *puja*, and so great was his joy that even his speech became confused. As it was a forest, there were no flowers with which to make garlands; but on looking he saw a tank with *lotos* flowers of which he made garlands and from this use of its flowers the tank obtained the name of *Pottamarai* or the Golden-*lotos*.

II. THE REMOVAL OF THE CURSE ON THE WHITE ELEPHANT.

Durvasa-rishi was once worshipping the said image in the *Tilivanam*, when he took *lotos* flowers and, after presenting it to the God, carried it with him to Indra's paradise, who was then riding on his white elephant, and going to encounter the giants. He respectfully gave it to *Indra*, who laid it on the head of the elephant between its tusks, but the animal threw it down, and trampled it under foot. For doing so *Durvasa* pronounced on it a curse, to the effect, "That it should become a wild elephant of the woods"; but as the animal implored mercy, the period was limited to a hundred years. In consequence, while the elephant was in the *tili* forest, it one day poured water over the *lingam*, which on enquiry, learning the nature of the case, told the elephant to place an *Indra-lingam* at *Airavatham*. Having done so, a messenger came to recall it to *Indra's* abode, and the proposition being declined on the plea of worshipping at this place, another messenger was sent in obedience to which recall, the elephant went and again became the *vahan*, or vehicle, of *Indra*.

III. DISCOVERY OF THE GOD TO MOETALS; BUILDING THE TOWN OF MADURA; AND REIGN OF THE FIRST KING.

In the time of *Kulasegara-Pandyan*, who ruled in *Manzur*, a merchant named *Tanan-shayen*, in the course of his journeys on commercial business was benighted in a forest of *Kadamba* trees; and being unable to proceed further took up his abode at the foot of one of them. He was surprised at the sight of an unusual splendour; and going to look, was favoured by the God with the

view, because he had been very virtuous in a former birth. As it was Monday, the gods were performing homage and anointing the image, as though it had been the night of *Siva*. The merchant bathed in the tank and worshipped; when the gods had disappeared, he saw the stone image only; and next day went and told the King aforesaid what he had seen. The God also appeared to the King the following night by a vision, in the form of a religious ascetic, and commanded him to build a temple in the aforesaid wilderness. The king finding the vision and the statement of the merchant to accord, went to the place and had the forest cleared. Being uncertain how to build the temple and town, he had another vision which the God appeared and gave instructions, in obedience to which, workmen were employed, and a temple was built with seven enclosures, having a king's street, Brahmin's street and also streets for the other castes, and for the temple servants; also choultries, mandapams, tanks and the like. The whole being splendidly finished, with a palace also for the king on the North-East quarter, an embarrassment arose as to how these numerous buildings could all be purified preparatory to residence at once, so as to ensure an entrance on an auspicious day; the difficulty the God *Siva* was pleased to remove by causing *Ganga*, abiding in the hair on his head to pour forth copious streams on the whole place: and the god was pleased to give it the name of *Mathura* (or sweetness), and he then disappeared. The King placed guards at the four cardinal points of the city, who were all four of them deities. Afterwards a son was born to him, named *Malaya-Dhwajan*, who on the King's death succeeded to the throne.

IV. INCARNATION OF MINATCHI, THE GODDESS OF THE TEMPLE.

Malayadhwaja-Pandyan although he had many wives, the chief of them being *Kanjana-malai*, daughter of the *Chola* King, yet had no child. In consequence he offered ninety-nine *asvamedha* sacrifices, when *Indra*, becoming alarmed, (since another sacrifice, would entitle the King to the *Indra's* throne,) appeared to him and said, "Why do you give yourself this trouble? Perform the appointed sacrifice for obtaining a child before the temple of the God *Siva*, and you will have your wish granted." While the King was making this sacrifice, a female of three years old, covered with ornaments, was born from the flame of the sacrifice. The King took up the child, and gave it into the hands of his Queen *Kanjana-Malai*. On her applying the infant to her breast immediately milk for its nourishment first manifested itself. While bringing up the child it was found that she had three breasts, on which the foster-parents being afflicted, the voice of the god was

heard from heaven, bidding them give the child the same education as for a man, and adding, that when her appointed husband should come, then one of the breasts would disappear : when she was grown up they had her formally installed on the throne, and then *Malaya-Dhwajan* died.

Having performed, in becoming manner, the funeral rites for her foster parent, and worshipped in the temple, she afterwards ruled the kingdom in a proper manner.

V. MARRIAGE OF MINATCHI WITH SIVA BY THE NAME OF SUNDARESVARA.

When the above woman, *Tadathakai* (or Invincible,) was ruling, her foster-mother represented to her the propriety of marriage, to which she replied, that she would assemble an army and go to fight with neighbouring Kings, in order to discover among them her destined husband. Accordingly her minister, named *Sumathi*, assembled a very large army, with which she went and conquered all the neighbouring Kings. She next conquered *Indra*, and then proceeded to attack *Kailasa* (the abode of *Siva*) in front of which she was met by *Narada*, (the messenger of the God,) whom she forced to retreat. He went and reported the same to *Siva* who smiling a little, arose and went forth. As soon as he appeared, the before mentioned sign occurred, at which the amazon, being ashamed, dropped her weapons, and the minister said, "This is to be your husband." The god told her to return to *Madura*, where he dwelt, and on Monday he would come to marry her ; desiring all preparations to be made. All was arranged accordingly ; and the Gods, superior and inferior, came bringing presents. She was seated beside the god on the marriage throne, when *Vishnu* joined their hands, and afterwards the marriage ceremony was performed, amidst the praises and adorations of the *rishis* and others present.

The God then had a new stone image made for the pagoda, as became a King ; and afterwards ruled over *Madura* by the name of *Sundara-Pandyan*.

VI. GOD'S DANCE IN THE SILVER HALL.

After the marriage, the Gods, *rishis*, and others who were assembled were about to be feasted, preparatory to which they all bathed in the *Pottamarai-tank*, (the tank of the Golden lotus) when certain of the *rishis* said, "Unless we see the God dance we will

not eat." The God replied, "How can you expect to see one dance, whose form is that of the seven superior and seven inferior worlds, and whose members are the places most famous for their shrines and temples? But, as this place is chief of all, since you wish it, you shall see me dance." Accordingly the God danced in silver temple, while the Gods, *rishis* and the numerous other attendants, joined the chorus and chanted his praises.

VII. THE INSATIABLE DWARF KUNDOTHARAN.

After the marriage feast was over, the Mayor of the Palace came and said to the goddess, "Out of the vast quantity of food which you have prepared scarcely one part out of a thousand has been consumed: what are we to do with the rest?" The goddess went to enquire of her husband, who said, "It is true, that being a queen, you have prepared so much food, but there are several of my retinue as yet unfed." Whereupon calling a dwarf, named *Kundotharan*, he directed food to be given; saying, that when he should be satisfied, others would follow. He then put within him *Kadamugagni* (a great fire said to govern the sea). A large pit was dug to receive the various eatables. The dwarf was emaciated with hunger and fasting; and consumed mountains of prepared food so rapidly, that the eye could not follow him. All being gone, he consumed the unprepared materials for food, and still complained of hunger. On this the goddess enquired of her husband what was to be done, saying, "It is thus that you fulfil your character of the final destroyer of all things." At this the god smiled with complacency, only complaining that so many of his hungry followers were still left without food.

VIII. GANGA, AT THE COMMAND OF THE GOD, PRODUCED THE RIVER VAIGAI.

As the hunger of the dwarf was yet unappeased, the god commanded the *Earth* (a goddess) to supply him. Accordingly four holes or pits appeared, out of which food spontaneously arose; and the dwarf ate till his body was swollen. He then complained of thirst; and having drawn all the water contained in the wells and tanks, he still complained of thirst. On this the god commanded the goddess *Ganga* (in his hair) to supply water. She replied, "You once called me before, and I will come again if you only grant the privilege that whosoever bathes in my waters shall be purified from sin:" which being conceded, she brought a most plentiful supply of water in the shape of the river *Vaigai*.

and the dwarf took it all up very easily. And now, both hunger and thirst being satisfied, he returned to his duty in the retinue of the god.

IX. THE GOD BROUGHT THE SEVEN SEAS TOGETHER INTO ONE PLACE.

Among the *rishis* who came to greet the god was *Gauthama*, who went to pay his respects to *Kanjana-malai*, queen dowager: she asked him which was the most excellent penance? He replied, "there were three: one consisting in silently contemplating the deity, one in repeating prayers, and one in going about and bathing in all the sacred rivers; of which three, the last was the most excellent: but that since it was attended with much trouble to visit all the rivers, and since all the rivers run into the sea, if she bathed in the sea, the effect would be the same." On this she announced to her adopted daughter her intention of bathing in the sea, and the daughter, unwilling to part with her foster-mother, told her own husband; who said, "To bathe in one sea is a trifle; I will bring all the seven seas together to one place, and she may bathe there." Accordingly, much to the astonishment of the people, the seven seas (of ghee, honey, milk, &c.) came rushing together into one tank, still retaining their respective colors, and appearing distinct, or unmingled.

X. RECALLING MALAYADHWAJA FROM THE DEAD, AND TRANS- LATION OF KANJANA-MĀLAI.

On the banks of the said tank the god made a flower garden, and when there one day, said to his wife, "Why does not your foster-mother bathe?" On this being reported the elder lady enquired of learned men the most meritorious mode of bathing. They replied, "It must be either by taking hold of the hand of a husband, or of a child, or of a cow's tail." On this reply being given she became greatly afflicted, having neither husband, nor child. Her foster-daughter reported this grief to the god, who, by an act of volition, brought back *Malaya-dhwaja-Fandian* from the paradise of *Indra*, and the shade, on coming, presented his respects to the god. *Kanjana-malai* hearing of the arrival of her former husband, came adorned with jewels, and both bathed in the tank; after which they saw the god, and a heavenly chariot appeared in which both husband and wife were together carried above the worlds and the paradise of *Indra*, safe into the heaven of *Siva*.

21. Kama or Sexual love
22. Krodha or anger
23. Lopa or avarice
24. Matha or pride
25. Macharya or envy

Nos. 21—25 are produced from Akas (ether)

26. Prana-inhaled and exhaled air
27. Apana-downward air or flatus
28. Udana-air going upwards from the foot to the head
29. Vyana-regulating air that circulates
30. Samana-gastric juice
31. Naga-causing coughing, sneezing &c,
32. Koorma-giving vitality to the eye
33. Krihara-causing laziness and yawnings
34. Devadatta-cause of twinkling and laughing
35. Dhananjaya, vital air that fattens

Nos. 26—35 are ten vital airs.

36. Idaikala, the canal which passes from the end of the spinal column to the head through the left nostril.
37. Pingala, ditto through the right nostril.
38. Sushumna, the canal which passes straight through the six centres, anus, private part, navel, heart, uvula, and forehead.
39. Kandhari, the canal dividing itself into 7 passages for 7 kinds of natham or sound being produced and located in the neck.
40. Atti
41. Sikuvai } Optic nerves.
42. Alampudai } Occupy the ears.
43. Pnrusha }
44. Kuku, which connects the navel and the generic organ.
45. Sankini, which occupy the organs of generation.

Nos. 36—45 are das nadis or blood-vessels.

- 46. Vachana, speech
- 47. Gamana, going
- 48. Dhana, giving
- 49. Visarga, discharge
- 50. Ananda, carnal pleasure.

Nos. 46—50 are five actions of Karmendriyas, or the organs of action.

- 51. Sookumai, sound in the navel
- 52. Pisanti, sound produced in the throat
- 53. Madyama, sound formed within the throat
- 54. Vikari, articulate sound from the tongue or mouth.

Nos. 51—54 are four articulate sounds.

- 55. Satva (goodness)
- 56. Rajas (wickedness)
- 57. Thamas (ignorance)

Nos. 56—57 three gunas or qualities.

- 58. Putra-Vedanai
- 59. Ulaga-vedanai
- 60. Artha vedanai

Nos. 58—60 these three are Ishanatirayam.

47 Q What is the total number of internal and external organs ?

A Ninety-six as above pointed out.

48 Q What is meant by 'adhwa' ?

A Marga or path. They are of 6 kinds, viz.

- 1. Mantram
- 2. Padham
- 3. Varnam
- 4. Phuvanam
- 5. Tatvam
- 6. Kalai

49 Q What are the five-fold functions of God ?

A 1. Srishti (creation)

2. Sthithi (preservation)
 3. Samhara (resolution)
 4. Troubhava (obscuration)
 5. Anugraha (blessing with Parasivagnana)
- 50 Q What are the three tenses ?
- A Past, present and future.
- 51 A What are the three regions ?
- A Lunar regions (Chandramandalam)
Solar region (Suryamandalam)
Fire region (Agnimandalam)
- 52 Q What are the three *avastas* or States of a Soul's existence ?
1. Kevala avasta (the State of the Soul in its original, unevolved and undeveloped state i.e. *thuriyathitha avasta*).
 2. Sakala avasta comprising *Jagra avasta*—waking state, *Swapnaavasta*—dreaming state, *sushupti avasta*—state of dead sleep, *thuriyavasta* state of the soul breathing in bodies in which consciousness is not yet developed.
 3. Sutta avasta (the state of the Jivanmukta)
- 53 Q What are the five *kalais* ?
- A 1. Nivirti kalai
2. Pratishtha kalai
3. Vidya kalai
4. Santhi kalai
5. Santiatita kalai
- 54 Q What are the five *kosams* ?
- A 1. Annamayakosam
2. Pranamayakosam
3. Manomayakosam
4. Ghanamayakosam
5. Anandamayakosam

55 Q What are the four kinds of births ? (சேதாந்தங்கள்)

- A
1. Andasam-(born of eggs)
 2. Swedasam-(born of perspiration)
 3. Uppisam-(born of earth)
 4. Sarayusam-(born of womb)

56 Q What are the 7 kinds of beings ? (பிரபுக்கள்).

- A
1. Angels
 2. Men
 3. Beasts
 4. Birds
 5. Fish living in water
 - 6 Reptiles crawling in Earth
 7. Immoveables.

57 Q Name the 3 persons

- A
1. First person, as I, We,
 2. Second person, as you
 3. Third person, as he, she, it and they

58 Q What are the 6 sources ? (அதாரங்கள்)

- A
1. Moolatharam (anus)
 2. Swathithanam (genitals)
 3. Manipuragam (navel)
 - 4 . Anakatham (heart)
 5. Visatti
 6. Agnnai (face)
-

XI. THE INCARNATION OF SUBRAMANYAN IN THE FORM OF
UKRAMA-PANDIAN.

One day the aforesaid *Tadatha-kai* came to her husband, and said, "You have assembled the seven seas, and have procured the beatification of my reputed parents; but now it occurs to me that it is not worthy after your reign that the *Pandian* race should become extinct through want of issue." The god, whose height and depth *Brahma* and *Vishnu* could not discover, reflecting that he had caused his wife (*Parvati*) to become incarnate in the person of *Thadatha-kai*, and had now himself reigned a long time as *Sundaresvarar*, considered it was not right to leave the *Pandian* race without offspring; and by a simple volition he produced in due time the birth of his son *Subramanyan*, in the form of a child bearing the resemblance of *Siva*: which event occurred on Monday, in the *Tiruvathirai-nakshatram*, when the planet Jupiter was in the most fortunate station of a good house, (astrological term); while the four *vedas* were chanted, and musical instruments sounded, and the demi-gods showered down flowers. On hearing the news all kings and people came and made congratulations on the event, gave presents to the town, and, according to the *Vedas*, cast the child's nativity (horoscope), gave the child the name of *Ukrama-Pandian*, and the child was afterwards instructed in all suitable accomplishments by *Vihala-bagavan* (*Brihaspati*) the preceptor of the gods. When the son came to years of discretion, the father, hearing the fame of his great acquirements and excellent temper, told his ministers it was time to have him installed, or anointed as king, to which counsel they agreed, and were very joyful.

XII. THE GOD SUNDARESVARAR GETS HIS SON MARRIED, AND
FURNISHES HIM WITH THREE WEAPONS.

The father besides gave orders to his ministers to procure his son a suitable wife of equal nobility; and *Kantimathi*, the daughter of a king named *Soma-sekaran*, of the race of the Sun, who ruled in the town of *Manavur*, was selected. The same night the god appeared in vision to *Soma-sekaran*, and commanded him to give his daughter in marriage to the son of the king ruling in *Madura*. *Soma-sekaran* the next day, astonished and delighted, set out for *Madura* with his daughter and a great retinue; and was met on the road by the ministers of *Sundaresvarar* that were going towards *Manavur*, who demanded his daughter in marriage for the son of their king; to which he gladly agreed: and after coming to *Madura*, the ceremony was performed with great splendor; while

the *Sora* and *Sera* kings, gods, demi-gods, and innumerable others, were in attendance, with all usual accompaniments : and great presents, extensive dower, and largesses were bestowed. After the marriage ceremony the father gave the son, the spear, the *discus*, the ball ; and said, "*Indran*, *Maha-meru*, and the sea, are your foes : with the spear, you shall overcome the sea ; with the ball, you shall conquer *Maha meru* ; and with the *discus*, subdue *Indran*. He then charged the ministers to take care of his son as the apple of their eye ; and enjoined his son to follow the advice of his ministers, and to break no old custom. He then gave the new married pair his blessing ; and mounting, with *Tadathakai*, an aerial car, while his attendants became changed into the form of the celestials of *Kailasa*, he ascended to his own paradise. The son ruled according to the law of *Manu* afterwards.

XIII. VARUNAN IS COMPELLED TO RETIRE BY THE CASTING OF THE

SPEAR (OR JAVELIN).

Ukrama Pandian made a great sacrifice of ninety-six *aswamedha yagams*, at which *Indran* becoming jealous, since his rule was endangered, went to the king of the sea, *Varunan*, and asked him to destroy that country. Accordingly the sea suddenly came with great noise in the middle of the night to the gates of *Madura*, when the king, *Ukrama Pandian*, was awakened by *Siva*, in the guise of a religious ascetic, informing him of the circumstance, and attendant dangers ; the king, being astonished and without presence of mind, was urged by the vision to lose no time, but employ the *vel*, as he had been directed ; and accordingly he went and cast the spear (or javelin) at the sea, which immediately lost its force, and retired, because *Varunan* recognised the weapon of his superior. The king then went to the temple, adoring the god, promised that as far as the sea had come, so much land would be given to the temple : and thus he righteously governed) the kingdom.

XIV. UKRAMA-PANDIAN STRIKES OFF INDRAN'S CROWN.

While *Ukrama Pandian* reigned, it happened, by the evil influence of the nine planets, that there was no rain ; and consequent by a great drought occurred in the *Pandian. Sora*, and *Sera* kingdoms. On which deficiency, these three kings went and consulted the sage *Agastyar*, residing on the great mountain called *Pothiya*, who told them of the evil influence of the planets, and advised them to go and worship *Sundareswarar* on a Monday.

2. Sthithi (preservation)
3. Samhara (resolution)
4. Troubhava (obscuration)
5. Anugraha (blessing with Parasivagnana)

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-

Says Professor Henry Drummond :—

" *All men are mirrors.*—That is the first law on which this formula (of sanctification or corruption) is based. One of the aptest description of a human being is that he is a mirror."

This illustration is to be originally found in the Upanishads and Gita.

" As a metal disk (mirror) tarnished by dust shines bright again after it has been cleansed, so is the one incarnate person satisfied and freed from grief after he has seen the real nature of himself." " And when by the real nature of himself, he sees as by a lamp, the real nature of the Brahman, then having known the unborn eternal God who transcends all tatvas, he is freed from all pasa." (Svetas up. ii. 14, 15)

" From meditating (abhidyanath) on Him, from joining (yojanath) Him, from becoming (tatvabhavat) one with him, there is further cessation of all maya in the end." (Svetas up. i. 10.)

" As a flame is enveloped by smoke, as a mirror by dust, as an embryo is wrapped by the womb, so this (soul) is enveloped by it (desire)." Gita. iii. 38.

And St. Meikandan has this stanza (viii. 3. a.)

பன்னிறமேகாட்டும் பளிங்கேபோ வித்தியத்
தன்னிறமே காட்டும் தகை நினைந்து—பன்னிறத்துப்
பொய்ப்புலனை வேறுணர்ந்து பொய்ப்பொய்பா மெய்கண்டான்
மெய்ப்பொருட்டுத் தைவமாம் வேறு.

" The soul, who after reflecting that the knowledge derived from the senses is only material, like the colours reflected on a mirror and that these colour-like sensations are different from itself, and after perceiving next false knowledge as false, understands the Truth will become the servant of God, who is different from such Asat."

The principle of this receives its exposition in the Sankhya and in the Yoga Sutras, by means of this illustration of mirror and colours.

Though it (soul) be unassociated, still there is a tingeing (reflectionally) through non-discrimination, for there is not a real tinge in that which is unassociated (with tincture or anything else), still there is, as it were, a tinge; hence the tinge is treated as simply a reflection, by those who discriminate the tinge from the soul which it delusively seems to belong to.

"As is the case with the Hibiscus and the crystal there is not a tinge, but a fancy that there is such." Sankhya aphorism. vi. 27, 28. Garbe's translation.

In the words of Professor Max Muller, this is how the subject is treated in the Yoga Sutras.

"Now if we ask what is the result of all this, we are told in Sutra 41, that a man who has put an end to all the motions and emotions of his mind, obtains with regard to all objects of his senses conformation grounded on them, or steadiness and consubstantiation, the idea being that the mind is modified or changed by the objects perceived (அது அதுவாத்தல்) (I. 41.) As a crystal when placed near a red flower, becomes really red to our eyes, in the same way the mind is tinged by the objects perceived." (Six Systems. p. 453).

This principle of mind identifying itself with the objects perceived, is stated in the following passages of the Upanishad also.

"Now a man is like this or that, according as he acts and according as he behaves and so will he be. A man of good acts will become good, a man of bad acts bad. He becomes pure by pure deeds, bad by bad deeds.

"As is his desire, so is his will; and as is his will, so his deed. Whatever deeds he does, that he will reap."

"To whatever object man's own mind is attached, to that he goes strenuously with his deed.

"He who desires the Atman, being Brahman, he goes to Brahman-That atma is indeed Brahman." (Brihadar, IV. iv. 5. & 6).

The familiar statement of it in Sanscrit is '*yat Bhavam tat Bhavati*' and the following passage occurs in the Mahabharata

(Santi Parva-ccc. 32) yadrisaisannivasate, yadrisamschopa sevateh, yadrigachechcha bhavitam tadric bhavati Purushah. "A person becomes like those with whom he dwells and like those whom he reverences, and like to what he wishes to be."

Herbert Spencer calls this union as one of absolute identity. And this is almost the language used by St. Meikandan, 'அது அது ஆதல்.'

As the Upanishad writers, Sankhyans, and Yogins, and Siddhantis state this principle and base on it their scheme of Salvation, so does also Professor Henry Drummond in his remarkable address entitled "The Changed Life," based on the text from St. Paul.

"We, all, with unveiled face, reflecting, as a mirror, the glory of the Lord, are transformed into the same image, from glory to glory, even as from the Lord Spirit."

He paraphrases the sentence as follows, "We all reflecting as a mirror the character of Christ are transformed into the same image from character to character—from a poor character to a better one, from a better one to one a little better still, from that to one still more complete, until by slow degrees the perfect image is attained. Here the solution of the problem of sanctification is compressed into a sentence, reflect the character of Christ, and you will become like Christ," or as we will say, reflect the image of God in yourself, and you will become God like, or God.

But how is the poor character to be made better and better, or the reflecting image clearer and clearer? It is by cleansing the mirror (soul) freer and freer from dirt, and bringing it more and more in line with the effulgent light, that this can be effected, and when the mirror is absolutely perfect and nearest, the light shines brightest, and so overpowers the mirror, that the mirror is lost to view, and the glory and Light of the Lord is felt. For, observes the learned Professor truly, "What you are conscious of is the 'glory of the Lord.' And what the world is conscious of, if the result be a true one, is also the glory of the Lord. In looking at a mirror, one does not see the mirror or think of it, but only of

what it reflects. For a mirror never calls attention to itself—except when there are flaws in it.” These flaws are the colours of the Siddhanti who compares them to the maya or body. In union with the body, it is the body alone that is cognised, and not the mirror-like soul. In union with God, the Glory and Light alone is perceived and not the mirror like soul either! and the Professor declares, “All men are mirrors—that is the first law on which this formula (of sanctification or corruption) is based. One of the aptest descriptions of a human being is that he is a mirror,” and we must beg our readers to go through the whole pamphlet to note how beautifully he draws out this parallel.

He notes the second principle which governs this process, namely, the law of assimilation or identification. “This law of assimilation is the second, and by far the most impressive truth which underlies the formula of sanctification—the truth that men are not only mirrors, but that these mirrors, so far from being mere reflectors of the fleeting things they see, transfer into their own inmost substance and hold in permanent preservation the things that they reflect. No one can know how the soul can hold these things. No one knows how the miracle is done. No phenomenon in nature, no process in chemistry, no chapter in Necromancy can even help us to begin to understand this amazing operation. For think of it, the past is not only focussed there in a man’s soul, it is there. How could it be reflected from there if it were not there? All things he has ever seen, known, felt, believed of the surrounding world, are now within him, have become part of him, in part are him—he *has been changed into their image.*”

The Professor instances from Darwin, how in the working out of this principle of association and assimilation or identity in the human and animal evolution, persons ever associated with pigs get piggy faces, and with horses horsey faces. In the case of a husband and wife when they have been perfectly loving, it has been found to effect a complete assimilation of their features. Such is the power of the human mind, both a demerit, and a merit; it can lower itself to the very depths of the brute, or it can rise to

the very height of Godhood. This law is spoken of in our text books as the law of 'Garuda thyanam.' The writer of the book "Spiritual Law in the natural world" (Purdy Publishing Co., Chicago) observes that, "all who have made a study of the cause of all things have become so at one with it, as to have causing power, for it is an invariable rule, that we become like what we study or are closely associated with. We become so like people, with whom we live constantly that often the expression of face and sound of voice grow similar, and even the features grow alike. Sometimes a child will look more like its nurse than its mother." And the whole book is an exposition of this principle, and it holds out as a Sadana for spiritual elevation, that a man should firmly believe that there is no world, no untruth, no sin, no sickness, no death and he is a child of God, that there is only His Truth, Power, Love and Presence in this universe and nothing but this, that he is not material but spiritual and he is the reflection of God, the image and likeness of God, and then he can truly conquer sickness and death, and become truly the Son of God. This is exactly the Sohambavana or Sivohambavana. And the following verse of St. Arulnanthi Sivacharya sums up the whole teaching.

கண்டவிவை பல்லேனென்ற கன்றுகாணாக்
கழிபாழு நானல்லேனெனக் கருதிக்கசிந்த
தொண்டினொடு முனத்தவன் தந்தன்ருளின்ற லைப்பாலே
சோகமெனப் பாவிக்கத் தேன்றவன் லேறின்றி
விண்டகலு மலங்களெல்லங் கருதிபானத்தின்
விடமொழியுமதுபோல விமலகையுமடைபும்
பண்டமறைகளாமது நானானென்று
பாவிக்கச் சொல்லுவதிப் பாவதத்தைக் காணே.

(ix. 7)

"Say 'I am not the world,' and separate from it. Say also 'I am not the unknowable supreme one.' Then unite with Him indissolubly by loving Him in all humility, and practice soham ('I am He'). Then will He appear to you as your self. Your malis will all cease, just as the poison is removed by *garudathyana*, and

you will become pure. So it is, the old Vedas teach us to practise this mantra 'Aham Brahmasmi,' 'I am He.' "

As this right knowledge of difference and non-difference of ourselves with God and the "universe" is essential for our Salvation, Srikanta discusses these questions in his Bashya on the Sutras II, i. 21 to 23. and we quote the whole of these passages and he quotes and beautifully reconciles the numerous betha srutis with the Mahavakya texts.

The Sutrakara raises and refutes an objection to the foregoing theory :—

(Jiva) being mentioned (to be one with) the other, there follows an incongruity such as neglecting what is good. (II. i. 21).

*(Objection) :—*Because in the words "That thou art," and "This A'tman is Brahman," Jiva, the effect, is mentioned as one with Brahman, the cause, it has been shown that they are not distinct from each other. In that case it would follow that the all-knowing and all-pervading Paramesvara undoes the universe for His own good and creates it for His own evil. Then it may be asked, how is it that Isvara, who is all-knowing and of unfailing will, and who knows that the pain of jiva who is no other than Himself is His own pain, engages in the creation of the universe, which as leading to samsara is an evil, and does not abstain from creation for His own good. Accordingly once it is proved that Jiva and Paramesvara are one, there follows this incongruity, that Paramesvara, though all-knowing, is guilty of a want of sense in so far as He abstains from what is good to himself and engages in what conduces to His own evil. Wherefore it does not stand to reason that Jiva and Isvara, the cause and the effect, are one.

*(Answer) :—*In reply we say as follows :

But (the Cause is) superior, because of the mention of a distinction. (II. i. 22).

Though the cause and the effect are one, the Cause is declared in the S'ruti to be superior to the effect, to the sentient and insentient universe, in such passages as the following :

"Superior to the universe is Rudra the Mighty Sage."

So a distinction is also made between Jiva and Paramesvara in the following passages :

"But he who controls both, knowledge and ignorance, is another."

"The one God rules the perishable (Pradhana) and Atman."

"Thinking that Atman is different from the Mover (the Lord)."

"Two birds, inseparable friends, cling to the same tree."

"Two Brahmanas ought to be known, the superior and the inferior."

"There are two, one knowing, the other not-knowing; both unborn; one strong, the other weak."

"He is the eternal among eternal, the sentient among the sentient."

"Having entered within, He is the Ruler of the creatures."

"Know then Prakriti is Maya, and the great Lord the Mayin."

"From that the Mayin sends forth all this; in that the other is bound up through that Maya."

"When he sees the other, the Lord, contended...then his grief passes away."

"He is the master of nature and of man, the lord of the three qualities."

"Of these creatures (pasus), the Pasupati is the Lord."

Wherefore quite superior to the universe is Brahman, otherwise called Siva.

(*Objection*) :—By establishing non-duality in II. i. 15, and duality in II. i. 22, you have only proved duality-and-nonduality of Brahman and the universe.

(*Answer*) :—No; we do not establish that sort of Visishtadvaita which takes the form of duality-and-nonduality. We are not the advocates of an absolute distinction between Brahman and the universe as between a pot and a cloth, because of its opposi-

tion to the sruti declaring that they are not quite-distinct from each other. Neither are we the advocates of an absolute identity as of the mother-o'-pearl and silver, one of them being illusory; for, it is opposed to the sruti which points to a difference in the inherent attributes of Brahman and the universe. Nor do we hold to duality-and-nonduality, which is opposed to the nature of things. On the other hand, we maintain that the unity of the conditioned Brahman—as the cause and the effect—is like that of the body and the embodied, or like that of the substance and its attribute. By unity of Brahman and the universe, we mean their inseparability like that of clay and the pot as cause and effect, or like that of the substance and its attribute. A pot, indeed, is not seen apart from clay, nor is the blue-lotus seen apart from the colour blue. Similarly, apart from Brahman, no potentiality of the universe can exist; nor is Brahman ever known apart from His potentiality of the universe just as fire is not seen apart from its heat. Whatever is not known apart from something else, the former must ever be conditioned by the latter, and this latter is naturally one with the former,

Wherefore Brahman who is in no way separable from the universe is said to be one with the other. And there is a natural distinction between the two; so that the supreme Brahman is ever higher than the universe. As to their distinction as the cause and the effect, it has been already explained in II. i. 9. Wherefore this theory is quite unopposed to the Srutis declaring distinction as well as non-distinction.

And as in the case of stone etc; it is incongruous, (II, i, 23,)

(Objection) :—Under all conditions, Jiva and Is'vara are one, because of the s'rutis declaring non-duality.

(Answer) :—No, because of an incongruity. Jiva and Is'vara cannot be identical, because, like the insentient stone, timber, grass, etc., the jiva also is, on account of ignorance etc, said to belong to quite a distinct class from the Is'vara who is possessed of such attributes as omniscience. Therefore Is'vara is a distinct

reclining posture. He is one with the Moolaprakrithi. Rudra's Semen was sprinkled in his Matrix and an embryo was formed with the result that Brahma is the full developed child. Says the Lainga thus "Prakruthisthavam Puman Rudraha Thrayi thoth Vecryam abitham-Twannabhi pankajath Jahtha Panchavakthra Pitamahaha" "Thou art Prakruthi, Rudra is Purusha-In you his semen was deposited. From your navel-lotus arose Brahma," Says Vishnu himself "Mama yonow same miktham Thadveeryam Kahlaparyayath Hiranmayam Akoopare yonyar andam Ajayatha " In my matrix was deposited the semen of Rudra. That is the course of time in my matrix developed into an embryo" Thus we see that Brahma was produced as a full-organised child. Here Vishnu is one with Avyaktha. That is explained by his reclining posture. Are the hands and feet found in Avyaktha or Prakirti? Vak Pani Pada are products, of Ahankaras. They are the Vikruthis or vikaras, that is, they are changes of Prakruthi. So the hands and feet and other organs are not existent in Prakruthi or if they exist they exist only potentially. They are not in a developed state Hence Vishnu whose sphere is Avyaktha or Moolaprakruthi has no developed organs. The varaha purana says that Vishnu takes all his forms from the tatva called Manas (of course Vikruthi) and rests in Prakruthi at other times " (Prakruthi is the Babhoova ha). Prakruthi cannot be called Vikruthi at the same time. It may be asked, does not the form of Vishnu disclose hands etc? The Yoga Nidra of Vishnu represents a stage in which he is one with mind or spirit that represents a Thureeya Avastha where bodily organs have no counterpart to play and where the mind alone is at constant work. The Rudra's and Vishnu's bodies are of subtler mould but Brahma's is a fully developed one for the process of vikaras are complete only with earth of whose nature is the anda of Brahma. Hence he is called the first embodied being. Further his is the first gross body alike to ours. There are doubtless innumerable souls above the range of Avyaktha. They are clothed with maya and kutila. The bodies of Mantra Maheswaras and Anu-Sadasivas are merely Soundlike (ie) Mantra maya and Bindunaya. The Agamas do not explicitly give them shapes possessing hands and feet etc. Their souls are enveloped with Maya etc, only for the removal of their Anava. The grossest tatvas hands and feet are not to be found in Vidya and Siva-tatvas which are far above the Anandanayakosa, whereas hands and feet are found only in annanaya kosa. As to Brahma being called kshetragna:— The word kshetragna is a technical term and it is applied alike to the Vyashtijiva (Individual soul) as to the Samashti jiva (collective soul). God is Kshetragnapathi. "Pradhana Kshetragna Pathir Gunesa." So says the Svetasvatara. Here Pradhana stands for Prakrithi and kshetragna stands for soul and Pathi stands for God-technically so to speak. Kshetragna means one that cognises Kshetra. The word itself is its explanation. The word "Kshetragna" is an emphatic assertion of the existence of a nonmaterial soul in the material body apart from the body and Indriyas and Karanas. Hence the Linga purana says :—" Chathurvimsathi tatvani Kshetra sabdena soorayaha Prabhuh Kshetragna sabdena Bhoktaram Purusham Thatha-Kshetra Kshetravidahvethe roope thasya svayam buvaha-Nakimchitheha Sivadanyath ithi Prahurmaneeshinaha." Learned persons denote the 24 tatvas as Kshetra and they allude to the Purusha the enjoyer by the term Kshetragna-Both the Kshetra and the Kshetragna form the body of that self existent Lord. So say the wise "There is nothing apart from Siva"— Again it has "Vadanthiyavktha Sabdena Prakruthim thu param thatha-Kathayanthi Gna sabdena Purusham Guna Bhoginam" By the term Vyaktha are denoted the 23 tatvas and Prakrithi is called Avyaktha. The Purusha

23. Within his mind, fixed upon the Lord, arose the unrivalled comprehensive faculty, indicative of the marks of Gnana (wisdom), and Vairagya (non-attachment) which induces one to strive after the (nonperishing), prosperities of righteousness.

24. All his desires are supplied to him at once from Avyaktha as he has really controlled the Trigunas and is dependant upon the Lord.

25. He is present in the three worlds by dividing himself into 3 portions. By these 3 portions he creates, sustains and dissolves prajahs.

26. In his Brahmahood (Virat) he is the fourfaced one. In his Kahlahood he is the yama. In his Purushahood he has thousand heads. These are the 3 states of his existence.

27. In his state as Brahma there is an uprising of the Satva and Raja Gunas. In his aspect as Kahla of the Raja and Thamo-gunas. In his aspect as Vishnu (Purusha) he has the sole Satvaguna.

28. As Brahma he creates worlds, as Kahla he destroys them and as Purusha he is udahsina (mere onlooker). Thus these three are his functions.

who enjoys the gunas is termed Gna (i.e.) Kshetragna. In the Bhagavath gita we learn that the body is called Kshetra.

Idam sariram kowntheya kshetram ithi abhidheyathe. Ethatheyo Veththi Tham prahuhu kshetrognam ithi 'Thadvidha' and also "Mahabhoothanyahamkaharo Buddhi ravyakthamevacha-Indriyani Dasaikamohaha Pancha chendriya gocharah—" Thus the 24 tatvas are called the kshetra and the nonmaterial sentient soul apart from the body which knows how to differentiate itself from the body is denoted khetragna. The word kshetragna brings home to our mind two things (ie) the kshetra and its cogniser. From the word we see that two things must be co-existent else the word kshetragna will be a misnomer. Therefore that conscious thing which being in the body, Indriya and karana distinguishes itself by the well-known rule of "Nethi" "I am not body, I am not Indriya, I am not prana, I am not mind, etc is the kshetragna. Thus the word itself argues the existence of the soul.

In the Lakshmi tantra the following verse occurs "Sa eva Vahsudevoyam Noonam kshetragna Sabditha" That great Vasudeva is indeed denoted by the term kshetragna. - Saint Umapathy sivam calls out a verse from Sivagamas for his Sataratnasangraha a work of very rare merit. The verse runs thus "Samsahree Vishayee Broktha kshetri. Kshetragna evucha Sarieree chethi Badhdhatma Sakalasthrochyate Budhaihi" The verse gives the synonyms of soul. Just as we cannot call God as samsari, Vishayi, Bhoktha, so we cannot call God as kshetragna and it is a term applicable only to soul. Here the kshetragna with the fully developed organs is called Brahma. So the kshetragna can be without organs too or with subtle organs as in the case of Narayana. In the nirguna state it has a coating of Purushatatva,

29. As he is thus divided three fold he is called the Thriguna and as he is separated fourfold he is called Chathurvyooha.

30. Being the original deva he is called the Ahdi Deva, having had no beginning he is called Aja. Since he protects all prajas he is called Prajapathi.

31. The golden Meru forms the bag which surrounds the embryo of this high souled being. All the Oceans are the waters of the faetus, (garbhodaka). The covering skins of the embryo are mountains.

32. In the interior of the embryo lie these worlds and this universe with the Sun, moon, stars, planet along with air is established there.

33—35. This embryo or egg is surrounded by ten fold waters, which are surrounded by ten fold Thejas which is surrounded by tenfold air and which is encompassed by ten times akasa. The Akasa is enclosed by the Bhoothadi which is surrounded by Mahath which is in its turn engulfed by Avyaktha. This embryo is thus surrounded by 7 Avaranas produced from Prakrithi.

36. Similarly 8 prakrithis surround this. Thus everyone sustains the other and is also sustained by the other. Thus one becomes the substratum of the other which is in its turn supported by another substratum.

37. Just as a tortoise at one time projects its limbs outwards and at other time contracts them, so is the Avyaktha projects the other Vikruthis and at other times absorbs them. All things are produced from Avyaktha in the order of high to low.

38,—40. When pralaya sets in all these are absorbed in the reverse order of low to high. The Gunas in their seasonable times are either equal or unequal. When equal that state is called laya and when unequal it is srishti. Then is the birth of Brahma. This is the huge egg or embryo. This embryo or egg is called the kshetra of Brahma who is called the Kshetragna.

29. Brahma has 4 Vyoohas Hiranyagarbha, Kahla, Purnaha and Virat. Of these Hiranyagarbha is identical with Brahma himself in power, wisdom etc. Hence according to some, Brahma said to possess 3 Vyoohas.

41. Thus myriads of eggs of like nature abound in the middle, top and bottom of the Pradhana which is present everywhere.

42. In every one of such eggs are produced Brahma, Hari and Hara out of Pradhana before the presence of Sambu the fountain of bliss.

43. Mahesvara is beyond Avyaktha. The mundane egg is from Avyaktha. Within that egg is produced Brahma and these worlds are his workmanship.

44. Unwittingly I dwelt upon the primary creation from pradhana and the final absorption therein—actions which are done out of mere play.

45. That great pradhana which is held an unrivalled cause of the "birth" of Prakrithi is but (the production) of that beginningless, middleless and endless Semen united with the crimson blood by the Purusha.

46. In the beginning the Lord brings into existence 8 vikarās (Vikruthis) which can cause the multiplying of the world's progeny, as they are of productive nature and there is a preponderance of Rajo Guna in them.

45. The color of Maya is said to be blood-red. There by crimson blood is meant only Maya which is the mother of all worlds including Prakrithi. The Semen referred to is perhaps the mighty Purusha's presiding that Maya. This Purusha is known as Ananthasa in Sivagamas. Indeed he is the Presiding deity of Maya. compare also the following verses from Bhagavadgita. "Mama Yonir Mahath Brahm Thasmin Garbham Dadhami Aham—Sambhavas-Sarva bhoothanam Tbathe Bhavathi Bharatha Sarva Yonishu kowntheya Moorthayassambhavanthi yah Thasahm Brahma Mahath YonirahamBeejaprada pitha" My matrix is the great Brahm (here Avyaktha) I impregnate it and Oh Bharata, the birth of all beings is out of that—Oh Son of Kunthi where all forms are produced from their Sources---(matrixes) for all of them Brahm (literally great) Avyaktha (or Prakrithi to use a word after of the feminine gender) is the great Matrix and I am the father that bestows the seed or semen.

46. The 8 Vikaras are : "Bhoomiraponalo Vayu Kham Mano Buddhirevacha—Ahamkahra itheeyamme Bhinna Prakruthi rashtadha" Earth, water, fire, air ether, mind, intellect and Ahamkara, these are the 8 divisions of Prakrithi. A preponderance of Rajas is necessary for the multiplying of progeny. Satva and Thamas are not qualities which can bring about the pravrutthi—"Rajo Ragathmakam Viddhi Thrishna Sanga Samuthbhavam Satvahth Samjahyrthe Gnanam Rajaso Lokha evacha" "Prakasamcha Pravuruthimcha Mohamevacha Pandava." Desire is essential for progeny.

47. All those causes which are imbedded in Prakrithi (during pralaya) are again brought to play (during creation) and are retained (till re-absorption) by the mere will of Mahesvara whose splendours are beyond the range of Prakrithi.

Thus ends the 8th chapter in the 1st part of the Vayusamhita which treats of the creation of worlds.

CHAPTER IX.

1. The Rishis said :—Tell us, in detail, of all the Manvantaras, the various kalpas and of all the intermediate creations occurring in them as well as the secondary creations. (Pratisaṅga).

1. Sarga, Visarga and Avanthara Sarga are the names given to various kinds of creation. Sarga is the name applied to the creation by God of all the material and non-material things. Visarga is a term applied to that form of creation which is attributed to Brahma of the Thrimoorthis and the term Avanthara Sarga is applied to the creation of worlds by Prajapathis and others. (Of course at times these terms are also used indiscriminately.) We read in the Bhagavatha "Bhoota matrendriya Dhiyam Janma Sarga udahrutha---Brahmano guna Vaishamyath Visarga Powrusha Smruthaha." The creation of the tatvas, Bhoothas, Thanmathras, Indriyas and Antakaranas is Sarga while Panchikaranas, the creation of the Ahankara into 3, the creation from earth of all other solid substances such as the bones, gold, silver, iron, etc., from water of blood, milk etc., from Vayu of 10 vayus prana etc., according to the inequality of Satva and other gunas is called Visarga. The Avanthara Sargas are creations by devas, Rishis, Pitris, men, animals etc., as agents of God. Thus the making of a table, the manufacture of a cloth etc., by a man may be called Avantara Sarga. In the Vishnupurana, we read as follows :—

"Brahma Dakshadaya kala Tathavakshilajanthavaha---Vibhoothayo Harerethe Jagathasrishti Hethava---Rudrakalanthakadyascha Samasthaschaiva Janthava---Chathurvidhaschathesarve Janardana Vibhoothaya"---Vishnur Manvadayakalathathaiva. Akhila Janthava Vibhoothayo Horeretha Jagatha Srishti Hethava"---Brahma, Daksha, and all other beings are the agents of God for purposes of creation; also Vishnu, Manu and others, all beings and Time are agents for Sthithi. (Vide also notes to the very first aloka of Vayusamhita). But here a question arises—where then is the supremacy of the Lord in being accredited as the creator? To remove this doubt Bhagavan Badarayana introduces the Sutras "Tadabhidhyana deva Thu Tellingathas" and "Samgna moorthy klipthis-thu Thivruth kurvatha upadesath" and Srikanthayogi commenting on the latter Sutra observes "Poorvam Akasadinam Bhoothanam asha Sadasivadibhiradhistathrubhihi Paramesvara duthpaththirabhihitha. Theshu Jatheshu thatho Devanam namaroopadi klipthi Thasmath Eva Moolakabhranabdutha Anyasmath ithi Sandeha." We learnt that Akasa and other bhoothas are born along with their presiding deities Sadasiva and others from Paramesvara. Here a question arises whether the Gods and others are generated directly from Him or from others. The conclusion arrived at by him is that God alone is the direct cause of everything, Vishnu may be the cause of

2. Vayu said :—Parardha is the term applied to that duration of Brahma, which is obtained by the recurring of vast numbers of ages. There is also another duration for Brahma which is of a similar nature. At the end of this period, there is creation again.

3. In each and every one of this First born Brahma's day-time are completed the revolutions of 14 blessed Manus.

4. Having no beginning and having no end and not capable of being completely understood these manvantharas and kalpas cannot be spoken of in detail.

5. Even if recounted, of what immediate use, is that to you or to me. I do not therefore think it worth while to make any special mention of it.

Brahma, Rudra of Vishnu and Maheswara of Rudra and Sadasiva of Mahesa---The immediate cause may vary according to the rank. But God cannot be the simple remote cause of these beings. He is also their direct cause for the simple reason that God does not leave the Pauchakartas to their fate but resides in them also to produce others.

God produces Sadasiva and though Maheswara is born from Sadasiva, God is with Sadasiva in producing Maheswara ; Maheswara may produce Rudra but God is with Maheswara to produce Rudra. God is thus not merely the remote cause but is the immediate cause as well. Hence observes Srikantha yogi "Thatha sakshath Brahmanasthaththath Karana roopath thath thath Karyothpath thirithi Nirnaya"---Therefore the conclusion is that "that effect is produced from that cause from Brahm which also forms the immediate cause of the effects. Therefore the truth of the very first Sutra that God is the author of everything (even for the steam-engine, the balloon and the wireless telegraphy), cannot be assailed. Bhrigu made experiments with Anna, Prana, Manas, Vignana and Anandakosas and rejected them ultimately and found out that these cannot be causes. The Brahmadins of the Sevatasvatara upanishad began their question "Kim Kahram Brahma" (which is Brahm, the cause of all) and doubted if "Kaia, Svabhavo, niyathir, yadrucha, Bhoothani, yoni, Purusha ithi chinthyam"---i.e., if time, the Svabhava (parinama of Prakrith is so called) niyathi, Bhoothas Purusha tatva can become the grand cause---and then concluded "Samyoga Esham nathu Atma bhavath---Atmahi Anisa Sukha Dukha Hetho"---neither collectively nor individually these inanimate objects can display the nature of Atma, (the Soul which distinguishes itself from body, Indriya, Karanas etc.), by any amount of processes, chemical or physical, (however great the activities of electricity, magnetism and Radium may be) ---nor can this Atma, which is itself undergoing pain and pleasure, be the cause---however much people may honestly believe that these pleasures and pains do not affect the Soul (whom else and what for?) in spite of the assertions of the Vedas that the Soul is Sthoola bhuk, Praviviktha-bhuk and Ananda-ohuk in the three states Jagra, Swapna and sushupthi, and however much they believe that this soul is a particle of God, as sparks are of fire, an image of God or is God itself.

2. Brahma is called the Parardhadvaya-jivi, one who lives for two parardhas.

The world is certainly not 6000 years old and fortunately the modern editions of the Bible do not bear the dates in their margins.

6. (Certain it is) that in each and everyone of these myriads of kalpas there are also Srishtis and pratishtis, (creations—absorptions and re-creations) on a smaller scale.

7. & 8. Even in this kalpa, oh best among Dwijas, which goes by the name of Varaha there are 14 manas, seven being known by the names of Svayambhu etc., and seven by Savarnis. Now is the time of the 7th manu called Vaivasvata.

9. It must be understood by men of wisdom that the durations of creation and absorption are more or less equal.

10.—13. When at the end of the previous kalpa, the destroying winds began to blow and all the trees and forests were uprooted, and when the fire consumed the three worlds, as if they were blades of grass, and when the rains began to pour in and when the waters of the oceans ever-flooding their banks submerged the whole world and all the quarters of the globe were engulfed in one sheet of water, the waters spreading all over with rapid successions of armlike waves and when these pralaya waters began to dance terribly, Brahma, with the appellation of Narayana,—was slumbering peacefully reclining on these waters.

14. At day break, all the Devas and Siddhas inhabiting the Janaloka with their palms of hands folded together and reciting the mantra “*Ahpo Nahra ithi Proktha Apovai Narasoonava—Ayanam thasyathayaasmath-Thena Narayana Smrutha.*” (The waters are

7 & 8. The seven different lords of day times are themselves the lords of their respective nights with the seven different appellations known as savarnis and doing the seven different functions.

9. Here follows a description of the Varaha (boar) the name by which the present cycle is known.

10.—13. In reckoning ages the Hindu sages always begin from the end of a pralaya. We can talk of the commencement or end of time only relatively i.e., in connection with some other previous event. So when the Hindu Sages talk of the creation of the world they assume the previous absorption of the same and begin its commencement therefrom. Assuming then that a Pralaya had set in, the first point for us to consider is that only Akasa was in existence. In “creation again of this world, Vayu should be generated from Akasa. From Vayu the Thejas and from Thejas the waters and from the waters the earth. This is the order. This order is well preserved in the present case. First the winds began to blow, then the fire began to consume, then the water began to pour in and lastly must be produced the earth. It is for the production of the earth that Brahma took the form of a boar.

called Naras for the waters are offsprings of Narasfire—These waters forming his abode, ayana, he is styled Narayana—waked him the Lord of the Gods who was sleeping the sleep of Sivayoga.

14. Here Brahma is said to have become Narayana. It is the boast of some misguided people that the term Narayana is applicable only to Vishnu. We need not argue about this here. Suffice it to say that several Upabramanas do apply the term to Brahma. Of course we do not deny that it is a term mostly applied to Vishnu but at times the term is applicable to Brahma, also. Here is a text of the Koorma purana "Ekarnave thada Thasmin Nashte Sthavara Jangame---Thada Samabhavath Brahma Sahasrakshasahasrapath Brahma Narayanakhyasthu Sushvapa Salile Tada."

Here Brahma is known by the name of Narayana on account of the fact that the waters are known as Nara and that he had the waters or Naras as his abode---Even the Vishnu purana says "Brahma Narayanakhyosou Sasarja Bhagavan yatha Prajassasarja Bhagavan Brahma Narayatmaka Narujanakhyo Bhagavan Brahma lokopithamaha." It cannot here be said that Brahma was called Narayana because he arose from the navel of Vishnu or because Vishnu known as Narayana was immaniculai him as may be interpreted from the words "Brahma Narayanatmaka" in the Vishnupurana---The appellation Narayana was applied to Brahma as was applied to Vishnu because of his having the waters (Naras) as his (Ayana) abode---The Siva, Koorma, Lainga, and Vishnu puranas explain it so. Asvalayana too explains it so in his Dharma Sastra. "Thasmath Andath Abhooth .Srashta Sivatma chathurananaha---Sarva lokasyanirmahtha Brahma Visvasrujam pathihi---Sachapsu Sayanadeva Sivatma Swechchya Chiraru---Narayanakhyam Abhajath Sakthi-roopaha Prajapathihi---" Manusmrithi, Vasishtha, Lainga and other works explicitly state that a Being is called Narayana because of his having the Naras (waters) as his abode (ayana), of course all these discussions are of no material value except as exposing the hollowness of their arguments based upon blind bigotry. Persons bent upon discussing broad principles do not care about names. Brahma's age consists of two Parardhas. One Parardha is already gone. He is now in his other parardha i.e. He is now in his third muhoortha of the 2nd yama of his day time of the 1st day of the 1st Paksha of the 1st month of the 1st year of his 2nd parardha. The beginning of the 1st part of his life-time was called Brahma-kalpa. The end of that first Parardha was known by the name of Padma-kalpa when the entire universe came from the navel-lake of Vishnu in his form as Aniruddha. The present cycle in his 2nd parardha is known by the name of Sweta Varaha kalpa, as Vishnu is said to have taken the form of a Boar."

"Yadadhardhamayushasthasya Parardhamabhideeyathe Poorvaha parardho Apakrantha Aparodya pravarthathe---Poorvasyadon parardhasya Brahmonama mahon Abhooth-kalpo yathrabhavath Brahma Sabda Brahmethiyam Viduhu Thasyaivanthechakalpobhooth yampadmamabhichakshathe, yath Havi nabhi Sarasa Asithloka Saroruham Ayamthu Kathithaha-kalpo Dwithiyasyapi Bharatha Varahaithi Vikhyatho yathrasith Sookaro Herihi."

The yoga nidra, whether it be of Brahma in his aspect as Narayana, or of Vishnu, in his Narayana stage, is not simple sleep. It is a state in which the mighty Being is in contemplation upon the Absolute Paramesvara. Hence it is called Siva-yoga-a sort of communion with Siva. "Anthasathasmin Salila Asthe Ananthasano hari yoga nidra maelithaksha Sthooya mano Janalayaithi (Bhagavatha) vide also the text "Ksheerarnave Amruthaniva Sayanam yoga nidraya (Chapter II. of Vayusambhita i).

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HINDU CHARITIES.

This question is one of those in which the 30 years rule would seem to be a failure, for the agitation for reform has been long and vain so far as the South Indian people are concerned, and we have become almost despairing and despondent. We recommended once that the masses should sign a monster petition containing only a few lines intimating that we desired the amendment of the Act XX of 1863. And news comes to us of the proposal of Dr. Rash Behary Ghose and we are glad that leave had been given to introduce a bill. As the learned Doctor says it is so modest that the opponents themselves should be ashamed to oppose it, and that it will meet with the wishes of the ardent reformers goes without saying. The opposition has all along arisen in Northern India, and if any now, this could be silenced, and the bill should become law, and one of the worst blots in the administration of the country would in some measure be wiped out. We would advise our South Indian country to send up memorials from different parts of the country backing up the very small measure proposed by the Hon'ble Doctor and we hope we will have soon to congratulate him on his success.

NO NEW OBLIGATION.

At the meeting of the Viceroy's Council on Friday last in moving for leave to introduce the Bill to give greater facilities to the public for calling for and inspecting accounts of Public Charities, the Hon'ble Dr. Rashbehary Ghose said : My Lord, the Bill I am going to introduce to-day may be said to be a companion measure to the Code of Civil Procedure which was passed on Friday last. It embodies a proposal which was made by me as a member of the Simla Committee with which my colleagues expressed their sympathy though they did not see their way to accept it, until it had been fully discussed by the leaders of the communities likely to be affected by my proposal. It was however, circulated as part of the report and I am glad to my having obtained a very considerable measure of support. I did not, however, move any amendment at the last meeting of the Council when the Code of Civil

Procedure Bill was taken into consideration because it was thought desirable that a further opportunity should be given to the communities interested in the question of discussing the proposal and this is my reason for embodying it in a separate Bill.

NO DRASTIC MEASURE.

My Hon'ble Colleague the Tikka Sahib spoke of my proposal the other day as a very modest proposal and so it is ; for I do not suggest any drastic reforms as I wish anxiously to avoid anything wearing even the slightest semblance of interference with our religious institutions, I am not, therefore going to invite the Council to take away any single right of privilege however much liable to abuse now possessed by the heads of our religious and charitable institutions or to interfere in the slightest degree with their management. All that I ask is that the public, who are the real beneficiaries, should be able to obtain under proper safeguards an inspection of the trust accounts. In making this modest demand I am not imposing any new obligation on the trustees for they are already bound under the law to keep proper accounts of the trust property.

DUTY OF A TRUSTEE.

The first and primary duty of a trustee, says a distinguished English Judge, having money in his hands to be received and to be paid is that an account of his receipts and payment should be kept to be produced to those interested in the account when it is properly demanded. In the case in which these remarks were made the trustees urged that they were illiterate men and could not keep accounts, but His Lordship answered that it is the first duty of a trustee, if he cannot keep accounts, to provide some one who can. And this obligation has been recognised by the Indian Legislature in Act XX of 1893, Section 13 of which enacts that it shall be the duty of every trustee, Manager and Superintendent of a mosque, temple or religious establishment to which the provisions of the act shall apply to keep regular accounts of his receipts and disbursements, in respect of endowments and expense of such mosque, temple or other religious establishment. These accounts, however, are not open to the inspection of the public ; though when a suit is instituted, the Court may direct the accounts of the trust to be taken in the ordinary way. The Bill thus merely provides a cheap and expeditious method of obtaining that which can be obtained even now, but only by the cumbrous, dilatory and expensive process of what is known in this country as a regular suit. Then again, it is not always easy to ascertain whether a breach of trust has been committed by the trustee which would render him liable to removal, unless the accounts of the trust property are available to the relaters and the inability to obtain inspection. I know, from my professional experience it is a serious embarrassment in the way of person desirous of instituting a suit against a dishonest trustee. To the possible objection that this right may be used for some indirect or other improper purpose, I would answer that any abuse of the kind is sufficiently guarded against by requiring as a condition precedent to the making of any such application the consent of the Advocate-General or some officer specially empowered in that behalf by the Local Government. There is nothing therefore in this Bill to create suspicion or to excite alarm except possibly in the minds of those who creep and intrude and climb into the fold faithless to their vows and to the rules of their order. My Lord I am aware it is never safe to prophesy till you know. But in the present instance I may venture to affirm without much rashness that this very modest Bill will not give rise to any heated controversy. On this point I have no misgiving whatever ; I am absolutely certain that it will be welcomed by every honest trustee and will not be opposed even by questionable occupants of the gaddee. For they must know that secrecy always engenders suspicion and distrust except, and it is not unimportant exception, in the case of any official despatch or resolution. They must know also that they cannot oppose this Bill without rendering themselves open to the suspicion that they are unfaithful stewards, a dishonour to their order and a reproach to the community to which they belong.

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ARDENT REFORMERS.

My only fear is that this measure might not satisfy the more ardent reformers who insist upon a thoroughly effective supervision over religious houses, as I gather from some of the representations which have been made to the Legislative Department and also to me personally by public bodies as well as by leading men from various parts of the country, in which they point out that the emancipation of Hindu and Mahomedan religious endowments from an effective control which was carried out by Act XX of 1863 during Lord Lawrence's administration, under influence which I need not discuss, was a measure of very doubtful wisdom. I repeat, my modest Bill would hardly satisfy these reformers, of one thing, however I am certain, I am confident that the heads of religions can have no ground whatever of complaint. They can have no ground whatever of complaint against a measure which does not impose any new duty on them or interfere in any way with their rights and privileges. They can have no ground of complaint whatever against a measure which by allowing their accounts to be inspected by the public, subject to clearly defined restrictions, is likely to bring back the confidence of the people which some of them I fear have forfeited by their misconduct. And this reminds me that many of these heads fully approve of the proposal contained in this Bill. For they are men who scrupulously observe their vows, men who have nothing to fear from a law which without impairing their legitimate authority is only intended to check breaches of trust by those who ought to illustrate in their lives and conversation the great law of sacrifice, and the example of those holy men will I hope serve as a guide to their weaker brethren.

AN ORIENTAL SIDE TO THE UNIVERSITY.

DEGREE IN ORIENTAL LEARNING.

A distinguished European friend of ours once observed to us in connection with the Congress that Indians should agitate and agitate for the next thirty years before they can achieve their object and we did not then at once perceive that this was a lesson which had to be gathered from the Political History of England itself in regard to the various reforms projected and carried out, like the Reform bill movement, Anti-corn law movement, &c. However in regard to the question before us, it was just above a decade ago, the proposal to add an oriental side to the University was made by Dr. David Duncan and Sir S. Subramania Iyer, and it was left to the Hon'ble V. Krishnaswami Iyer to achieve success in what those old veterans failed and we heartily congratulate him accordingly. Those whose heart was in the cause of the improvement of the oriental languages and those whose concern it was to provide proper teachers in the oriental languages felt that the time was ripe when something should be done and we are glad that the University has sanctioned the proposals brought forward by the Hon'ble gentlemen. We have discussed the question from every

point of view by the articles commenced from our very first number in the first Volume and it is unnecessary to go over the whole ground. That a correct knowledge of English was an essential requisite from the candidates who sought the new distinction, we insisted on from the beginning. But the condition that the candidates should obtain 50 per cent. of the marks in the Matriculation Examination is one which we think will tend and diminish the members who will seek the honor. No such condition is insisted on for even an honour's course, and we should like this condition to be modified if possible. And after all the emoluments these better men will derive will be very small as compared with those who enter other courses of study. And in this connection we have to point out the great work the Madura Tamil Sangam under its distinguished President, P. Pandithoraisami Thevar avergal has been doing and the Examinations instituted by it are already popular. We only hope that the committee appointed to draw up courses of study will take proper advice and succeed in drawing up a syllabus which will meet all the requirements of the case.

At a meeting of the Senate of Madras held on the 6th March 1908, the Hon'ble Mr. Krishnaswami Iyer on the question of instituting a degree in Oriental Learning made a lengthy speech, in the course of which he pointed out the various stages through which this subject was carried. The original proposal that emanated from him (the speaker) was a degree in favour of a Doctorate in Oriental Learning. The Committee of the Senate were not prepared to institute a degree of Doctorate. There remained the larger question involved in the suggestion that was submitted to the Senate and that was whether anything was required to be done on the part of the University for the purpose of encouraging Oriental Learning and those members of this Senate at the time the regulations were under discussions would remember that at that time, one of the points that had been strongly pressed on the attention of the University was inefficiency of the present teaching staff with reference to Oriental Languages, their inefficiency from the modern point of view, not with reference to the ability to stuff the minds of the students, with a certain quantity of knowledge of a particular kind but their inefficiency for the purpose of imparting that knowledge in accordance with modern ideas of scholarship. Having regard to that aspect, it was considered that some endeavour should be made to improve such class of persons. It was further thought that a class of pandits, munshis and maulvis over the country was fast dying out, and although it was not in the power of the University to make any special arrangement for the resuscitation of that class and the strengthening of the body still it was the duty of the University to do something for the upkeep of that class if not for its permanent improvement. Such a determination resulted in the framing of the proposition in his name now before the Senate. The object of the proposition was to give some encouragement to those professors of Oriental Learning in this country known as pundits munshis and Maulvis, in order that they might have the hall mark of the University in the eyes of the public to new men of better intellectual and social status than was accorded to them at present and in that way to encourage that class in that branch of learning. It was also desired that by that impetus to have a class of men, who were necessary, for the new courses that the Uni-

versity had embarked upon under the new regulations. Having regard to the institutions of the honour course and the specialisation of courses, it was found necessary to provide a class which was to be acknowledged on all hands to be perfectly competent to deal with the instruction and the course which has to be maintained. The Committee therefore recognised that the University should institute examinations for conferring the titles in Oriental Learning. It was thought expedient to change the word degree to the word title. The next question was whether this title was to be conferred upon the person who had graduated according to the present University course or was it to be distinct in itself. There were great difficulties, in putting this title on the top of one degree examination, for, if that was done it should be practically creating a degree for which few would compete and it would practically remain a dead letter in the statutes of the University. It was therefore necessary to provide for an examination which should qualify a person for a title primarily to test the capacity of the candidate in Oriental Languages having regard to the modern methods of scholarship which ought to be applied to the study of such languages. It would therefore be seen that the rule which the Committee had framed for consideration by the Senate contemplated the granting of title for a pass in the English Branch of the Matriculation examination which in its operation, would render a knowledge of English essential up to Matriculation standard. The Committee only felt its obligation to see that some step forward was taken in this direction in order that the great want that existed might be attempted to be supplied. Whether they should adequately supply by the present proposition being carried or whether some other scheme, which might be hereafter adumbrated was one which the Senate need not enter upon now. A comparison had been made with reference to the attempt made in Punjab, in the matter of promoting Oriental Learning and that the Punjab experiment was considered to be a failure. But it should be remembered that the Punjab University sought to impart, in the vernacular language of the country Science, Mathematics, Philosophy, English being the optional language that a person might study or not. It would be noted that the essential condition of success in such an experiment was of a doubtful nature. But he would not say that that experiment was not worth making. It was stated in a newspaper report that that experiment proved a failure in Punjab but he did not know how far the Madras University would be justified in accepting newspaper's report. It would be found that the University Commission reported with an equal difference of opinion as to the success or otherwise of such an experiment. They pointed out that one essential condition of success was the existence of a sufficient number of text books or even translations which imparted knowledge of the Sciences in European languages in the Vernaculars. What was proposed at present courses and its aims did not conflict with any aim or courses that the University instituted or proposed to institute hereafter when the new examinations would come into force. The proposition therefore deserved careful consideration on the part of the Senate and it therefore recommended the following resolutions:—

(1) - " That it is desirable to institute courses of study and examinations for titles in Oriental learning to be conferred by the University.

(2) That no person shall be allowed to enter upon the courses unless he has passed the English Division of the Matriculation examination, and obtained not less than fifty per cent. of the marks assigned.

(3) That before entering upon a course for the title examination he shall also have passed a preliminary examination in the Oriental language or languages selected.

(4) That the course of study for the title examination be not less than four years.

(5) That except in the case of Sanskrit, the candidate for the title examination shall bring up two languages, one principal and the other subsidiary.

(6) That in the case of Sanskrit and of the principal language where two languages are brought up, the examination shall be similar in subjects to, and not less difficult than, the honours examination in Branch 6 or 8.

(7) That the institution of titles examinations as above will render the institution of a Doctorate in Oriental learning unnecessary at present."

Mr. Bhabha then moved the following amendment :—

"That on a consideration of the Committee's Report on the question of instituting a degree in Oriental Learning the Senate resolves that Government may be required :—

(1) To institute examinations to be conducted by the Commissioner for Government examinations for the titles of Pandit, Munshi and Maulvi ;

(2) To make provision for the training of Pundits, Munshis and Maulvis in a Government institution, which may, for the purposes of supervision and control, be a part of the Teachers' College ;

(3) To prescribe the F. A. examination or the Intermediate examination, with optional group Branch IV., as a qualifying test for admission to such institution ;

(4) To prescribe a course of three years duration after passing the F. A. or Intermediate examination in Branch IV. for the Title examinations ;

(5) To charge no fees for the course of studies for the Title examinations and to provide a limited number of scholarships of Rs. 10 to Rs. 15 for those who desire to go through the course."

In doing so, Mr. Bhabha said that all were agreed as to the necessity of keeping on a class of Pundits. They were now in a transition state and pundits were in possession of stores of high traditional learning handed to them by the ancestors, without having any notion or attempt at philological study. The question was whether it was the University that should give them the title or the Government. It seemed to him that the best course would be that the Government should institute title examination to test the attainment of pundits in a particular language only and which would not be a test of a liberal culture. It seemed to him that the only true way of improving the scholarship in the vernacular languages was to equip the best Colleges with European scholars trained in Modern linguistic methods as Chief Professors like Dr. Bhuler, Dr. Kiethorn, Dr. Hultz. They might be given Indian assistance, who had taken M. A. Degree in Sanskrit, or Tamil, Telugu or Canarese. The present Class of pundits had a main store house of Traditional knowledge which they acquired in a crude way and they could come across men repeating verses after verses in Sanskrit but could not give an abstract of such verses in their own language.

The Hon'ble Mr. P. S. Sivaswami Iyer also spoke in support of the resolution and against the amendment of Mr. Bhabha. The only main point of difference between Mr. Bhabha and Mr. Krishnaswami Iyer was as to the means to be adopted to achieve that result. While the Hon'ble Mr. Krishnaswami Iyer's proposal was that the examination for the purpose of testing pundit's attainments should be held by the University and titles should be conferred by that University but the essence of Mr. Bhabha's amendment was that the examinations could be held by the Government. The question was whether it was not within the Province of the University to take steps for the encouragement of Oriental learning of the type cultivated by the Pundits and Maulvis. That it was within the province of the University to stimulate the cultivation of the Oriental learning could not be gainsaid nor did the Universities' Act restrict the efforts of the University in the encouragement of Oriental learning. The University was bound to promote learning in all forms and there was no objection whatever under the statutes by which they were guided against

taking measures for the encouragement of Oriental learning. It could not therefore be said that the measures which they might adopt for the encouragement of the Oriental learning would be outside the Province of the University. The proposition before the Senate did not pretend to exhaust all means that might be adopted to promote Oriental learning but the conferring of titles as a result of examinations was certainly one of the means of encouragement. As regards the objection that by granting titles the University would be granting marks of distinction or appreciation to any person, who had not gone through a course of liberal culture the speaker observed that he could not understand the distinction between titles and degrees apart from the names. He saw no objection to the conferring of titles which was supposed to be a lower mark of distinction than degrees. He did not agree with Mr. Bhabha that pundits who had gone through a profound study of sastras for a considerable number of years and specialised in several branches of study, could be regarded as having gone through a course of liberal culture. He had had intimate acquaintance, with many a pundit, and he wished to say that the assertion that a person who had studied a subject uncritically or merely cultivated his powers of memory or received treasures of knowledge from his father, and he had no claim to scholarship was a libel against a class of people. He had no experience of pundits in Mysore. But he should be sorry to see that a pundit would not give a summary in Kanarese of what he knew in Sanskrit. He knew European scholars to whom passages were handed for interpretation and they failed in simple cases. To say that a pundit was not able to give the purport of a slokah and to assume that scholarship of that kind was possessed by European scholars did as much injustice to the pundit as it overpraised the European scholar. With regard to many a pundit, whom he had known in point of direct skill or intellectual study many of them were far superior to the products of the Universities. He was willing to admit that there were defects in the pundits and one defect was the assumption on their part that the knowledge contained in the sastras was superior to all other knowledge, and he was also willing to admit that a certain amount of Scientific knowledge from outside and a disposition to infuse a spirit of historical enquiry would improve the class of pundits considerably. The question was, did the pundits as a class deserve to be perpetuated and encouraged. If there are readily available a class of men who combined European scholarship the Senate should not consider it necessary to entertain the present proposal but it seemed to him that it would be a very long time indeed before they could find men who combined in themselves the critical spirit and the comparative methods of European scholarship with the real profundity of the Pundit and Maulvi. Till that state of things arrived were they to let the pundit die out for want of encouragement. He thought it was not wise to do so.

Mr. Bhabha's amendment having been lost the Hon'ble Mr. Krishnaswami Iyer's proposition was carried by a majority.

OURSELVES.

We beg leave to solicit your kind attention to the fact, that the Siddhanta Deepika, which has been considered by many competent reviewers to be a most valuable contribution to the journalistic literature of Southern India, has now completed its eighth year of existence and that it has done during the past eight years such useful work as any journal of its kind may be proud of. It is the only periodical that deals with questions of Tamil language and literature, and expounds and advocates the philosophy of Saiva Siddhanta. The Saiva Siddhanta has in breadth, depth or acuteness few rivals in the whole range of philosophical thought and it has been aptly described by a great European Orientalist as 'the choicest product of the Dravidian intellect.' The devotional poetry of the Tamils has a matchless beauty of its own which is vainly sought elsewhere, and even the other departments of Tamil literature which present a picture faithful and interesting of the social habits and custom, the modes of thought and susceptibilities, the ethical ideal and intellectual standard of a people who were one of the earliest civilised on earth, deserve to be studied even more than the remains of Sanskrit literature. No student of Siddhanta in special or the world's philosophical thought in general, of Tamil letters in particular or of comparative literature in general can fail to be profited by a perusal of any number of the Siddhanta Deepika.

Annually millions of rupees are spent by the Christians of England and America to spread the Christian teachings. Copies of the English Bible and Christian and anti-Buddhist tracts are freely distributed all over the world. Translations of the Bible are also distributed among the different Asiatic races. In manifold ways the Christian Tract Society and the Bible Society are helping to disseminate the teachings of Christ. The poorest Christian contributes liberally for the extension of his faith. The Salvation Army although composed mostly of people socially inferior, yet by an exhibition of the spirit of self-abnegation, is able to carry on their work in many lands. There is activity in every other community of religious workers except the Saivites. This is a blemish which must be removed.

But a Journal like ours which, by its learned and scholarly character, can interest only the few can hardly hope to gain the support of the many; and we are anxious that, in the interests of religious study and Hindu revival in India, such measures should be taken as will enable us to inspire vitality into the Journal and thus ensure for it self sustaining permanence. For this purpose as well as for improving the literary status of the magazine in many

directions, it is necessary that its clientage should widen. Shall our constituents enable us to achieve our object by supplying us at least one subscriber each. We believe our demand is not an extravagant one.

From the next volume No IX, we make the following offer to our Subscribers. The rate of Annual Subscription for the Siddhanta Deepika will be reduced to Rs. 3 if they procure one more subscriber in addition to his own and remit in advance the whole year's Subscription for both viz. Rs. 6. For the rest the usual rate of Rs. 4 per annum will be charged. For students also half the concession rates will be allowed.

This method not only profits the subscribers but also increases our circulation. It is earnestly hoped that our present constituents will help us by procuring us one more subscriber each.

THE PUBLISHER.

ACKNOWLEDGEMENTS.

We acknowledge with thanks the following books, sent to us for Review.

(1) The Churches and Modern Thought by Philip Vivian Esq., from Messrs. Watts and Co., 17, Johnson's Court, Fleet St., E. C.

(2) 'Public Spirit, Ideal and Practical' A lecture by Mrs. Annie Beasant from the Proprietors of the "Theosophist" Aydar.

(3) A course of lessons from Latent Light Culture, Tinnevely.

(4) "Practical things for Practical people" from the Swedonburg Publishing Association.

PHILADELPHIA, U. S. A.

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EDUCATION AMONG ORTHODOX HINDUS.

We have often said in this journal that there is no need to increase the stream of Indian charity, but only to turn its fertilising currents into more wisely chosen channels than those in which it at present flows. In pursuance of this idea, when I was last in Southern India. I wrote to His Holiness Shri Shankaracharya of the Sringeri Matt, asking him if he would not use his immense influence over orthodox Hindus to induce them to help the Colleges and Schools in which Hinduism is being taught to the rising generation, born into that religion. I print below the promising answer received, with the earnest hope that good results may follow.

ANNIE BESANT.

SRINGERI JAGADGURU'S MATT,

CAMP AYYAMPOLIEM.

30th March, 1908.

MADAM,

I am directed by His Holiness to communicate to you the following ; Your letter of the 4th instant, was duly read out in the presence of His Holiness by Mr. V. S. Srinivasa Sastryal, and His Holiness was very much pleased to hear of your deep interest in the spread of Hinduism. His Holiness is ever bent on doing all that is possible for the resuscitation of Sanskrit literature and for the spread of the noble Aryan religion. Such being the case, His Holiness was very much pleased to hear in detail all about the Central Hindu College, its half-yearly religious examination, its Pathashala, and its Ayurvedic Dispensary. His Holiness was pleased to hear of the patriotic undertaking of some of the Coimbatore gentlemen and to express to them his full sympathy with their object. Hindu religious education is now much neglected in all schools, and boys naturally lose their hold on their religion and grow up atheistic in their tendencies. The current in this direction is very strong, and any attempt to retard its flow should be certainly welcomed.

As you suggest, the Nattucottai Chetties and Marwaris can do much in the field of education if they are persuaded to take to it. His Holiness is much touched by your appeal, and no opportunity would be lost to impress on these communities the desirability of their turning attention to this important subject.

Regarding your proposal to visit His Holiness, he would be glad to see you at any time.

Yours sincerely,

V. KUNTHA.

Agent.